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Vol. II

English Translation and Text

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PREFACE.

Several of my friends, from various parts of India, to whose help and sympathy I am greatly indebted for the completion of my English translations of the Râmâyaṇa, Mahâbhârata, and of other Sanskrit works, requested me to undertake an English translation of the Twenty Hindu Smṛitis which pass under the general name of *Dharma-S'âstras*. But I always expressed my reluctance to undertake the task, for I did not consider myself competent enough to do the same. It is only to satisfy the pressing request of a host of kind friends, to whom it is a sin to be disobliging, that I venture to undertake this most arduous work of publishing, in a collected form, the Text and a literal prose English Translation, with profuse Explanatory Notes, of all the *Saṁhitâs*.

Some of these *Saṁhitâs* have already been translated by some eminent scholars of the West. But no attempt has yet been made to translate all of these valuable works and publish them in a few handy volumes so that every student of Hindu Law and Literature may may easily possess them for his own use. This is indeed a sad desideratum, especially in a century when so much activity is going on both in the East and West to place the intellectual and moral greatness of the ancient Hindus before the English-knowing world. The value of *Saṁhitâs* as a sacred record of the life and customs of the ancient Hindus stands supreme over every other Hindu religious work, and it is but necessary that they should be made as much popular as possible. To

encompass this great and sacred end that I have undertaken the present work. I have very carefully collated the Text, with the help of a number of Pundits, and after carefully going through a number of Texts both in Manuscript and print. The Translation I have attempted to make as much literal as possible, keeping an eye more on accuracy than on literary excellence. To elucidate the Text and Translation I have not hesitated in appending Notes, very carefully made out, as elaborately as possible. In my opinion translations of such technical works as *Saṁhitás* must be always very literal. And I have followed this dictum very carefully throughout the work. My object, in publishing a very carefully edited Text along with the Translation, is that the reader may go through the Translation and the Text simultaneously and learn for himself the true nature and character of the civil and ecclesiastical laws of the ancient Hindus. It is needless for me to mention here that there is not a single collected edition of the Text of the *Saṁhitás* available in this country and elsewhere. And this surely, if not any thing else, enhances the value and utility of my publication.

A careful study of the *Saṁhitás* is fraught with immense value and profit not only to the students and practitioners of law but to the general readers as well They will, by such a study, be not only able to form an estimate of the life and conduct, so glorious and eminent in themselves, of the ancient Hindus but will also be able to regulate their own conduct in the same light and on the same line, with such healthy innovations as the environments under which they now live so urgently reouire. True regeneration of the Hindus depends mainly upon the regulation of their life and conduct upon

national lines. And nowhere can they find greater light and help in forming their national life anew than in the *Saṁhitás*. Students and practitioners of law in particular will find in these works the earliest and the most genuine Texts of Hindu Laws on which they may safely base their higher studies in this most important department of Literature.

How far I have succeeded in making the Translation literal and accurate, it is not for me to pronounce any opinion. I leave it entirely to the judgment of my readers. If, however, this edition of the early Law-Texts proves successful, I shall, in a near future, undertake the Translation of all the Commentaries for the convenience and use of my legal friends and readers.

Any suggestion that my friends and readers may make for the improvement of the work will be thankfully received by me. I beg only to remind them of the fact that the present undertaking is a national work in which they all, like myself, are equally interested.

THE ELYSIUM BOWER,
January, 1906.

M. N. D

ANGIRAS SAMHITA

ORIGINAL TEXT

WITH A

LITERAL PROSE ENGLISH TRANSLATION.

EDITED AND PUBLISHED BY

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Aṅgiras Saṁhitá.

CHAPTER I.

ANGIRAS SAMHITA'.

CHAPTER I.

Having seen [the import of the *Védás*], the ascetic Angiras described, from the beginning to the end, the regulations of penance for the various *Varṇas* amongst the duties of the order of householders. (1)

Having partaken of boiled rice from lowcaste people, twice-born persons [should perform penances]; [The learned] have laid down the *Chándráyaṇa*, *Kṛichkha* and one half-[distressing like the latter] for the *Bráhmaṇas*, *Kshatriyas* and the *Vais'yas* [respectively]. (2)

A washerman, cobbler, actor, *Varuda*, *Kaivarta*, *Méda*, and *Bhilla*,—these seven are described in the *Smṛiti* as lowcastes. (3)

When one drinks water lying stale in a vessel in the house of a lowcaste person, he should perform a penance. (4)

What penance is laid down for the *Varṇas*, if they, out of ignorance, drink water from a vessel or from a well belonging to a *Chaṇḍála*? (5)

A *Bráhmaṇa* should perform the *Sántapanam*; a *Kshatriya*, the *Prájápatya*; a *Vais'ya*, half the *Prájápatya*; and a *S'údra*, the *Pádakṛichkha*. (6)

By drinking, unknowingly, water from degraded castes, a *Bráhmaṇa*, fasting for a day and night, becomes purified with the *Pañchagavya*. (7)

If, on any occasion, a *Brahmaṇa* is touched by another *Bráhmaṇa* who has still the leavings of food in his mouth (*i.e.*, who has not washed his mouth after taking meals), he becomes purified by rinsing his mouth. The ascetic Angiras has said so. (8)

If he is, on any occasion, touched by a *S'údra* who has not washed his mouth after taking meals, he should bathe and recite [the *Gáyatri*] and shall become purified by [fasting for] half-a-day. (9)

If a *Vipra* is [similarly] touched by a *Vais'ya*, a dog or a *S'údra*, he shall, after fasting for one night, become purified with the *Pañchagavya*. (10)

If [a *Bráhmaṇa*] is touched by a person who has still the leavings of food in his mouth, by being touched by whom in a pure state he is required to take [a purificatory] bath, he should have to perform the *Prajapatya*. (11)

Hereafter I shall describe the regulations relating to the use of clothes dyed with indigo. There is no sin [in using them] while lying down on bed for co-habiting with one's wife. (12)

By rearing up indigo plants, by selling them, and acquiring his livelihood therefrom, a *Vipra* becomes degraded; and he is freed from the sin by three distressing penances. (13)

[Sacrificial] bath, charity, recitation [of *Mantrams*], the offering of oblations to the Sacred Fire, Vedic study and the offering of oblations to the departed Manes as well as the [Five] great *Yajñas* (Sacrifices) become profitless to a person, from the use of a cloth dyed with indigo. (14).

If one, out of ignorance, puts on a cloth dyed with indigo, one, after fasting for a day and night, becomes purified with the *Pañchagavya*. (15)

If by his carelessness an indigo wood pierces the body of a *Bráhmaṇa*, and if blood is seen there, the twice-born person should perform the *Cádnaráyaṇa*. (16)

If a twice born person eats rice boiled with the sticks of an indigo plant, he should, by vomitting out the food, be purified with the *Pañchagavya*. (17)

The three *Varnas* should perform the *Chándráyana*, if twice-born persons, carelessly and out of error, eat indigo: for this is the rule. (18)

The food, that is brought by a person putting on a cloth dyed with indigo, stands the giver in good stead, [but] the partaker thereof merely eats sin. (19)

Fasting for a day [is laid down] for *Vipras* fed with the rice which is boiled by [a person putting on] a raiment dyed with indigo. (20)

The husband of the woman, who on the demise of her consort, puts on a raiment dyed with indigo, goes to hell. The woman, too, [goes to hell] thereafter. (21)

The corns, which one grows on a field sullied with the sowing of indigo, are unworthy of being eaten by the twice-born. By eating [them, one] should perform the *Chándráyana*. (22)

Such a place (*i.e.*, where indigo has been sown] should never be used for a procession with idols for the dedication of a bull, for celebrating a sacrifice or for making gifts; for the earth [there] has become contaminated. (23)

The ground, where indigo has been sown, remains impure for twelve years and becomes pure thereafter. (24)

One should perform a penance, consisting of one portion, for those kine which are killed by being given [too much] food or drink, or by the adminstration of medicine. (25)

One should perform half the part of a penance where kine are killed or distressed by the defect of bells or other ornaments; for that has been made for decorating them (26)

While controlling, binding with a rope, obstructing, or by an accident or otherwise, if kine are killed, one should perform the penance of *Pádona*. (27)

[The branch of a tree] of the bulk of a thumb-joint, measuring an arm in length, covered with leaves and having a top is called a *Danda* (rod). (28)

If a person strikes a cow with any [implement] other than the rod mentioned above, twofold is the penance for him for his purification. (29)

In breaking her horns or bones or by lynching her, one should perform a penance for ten nights if she recovers by that time. (30)

[In that case,] one should live on barley mixed with the urine of a cow. This is the most wholesome penance as viewed by Angiras. (31)

Sin does not continue in him for whom, the father or preceptor of an incapable person or child performs a penance. (32)

One, who is aged eighty years, a child of less than sixteen years of age, women and diseased persons are allowed to perform half the penance. (33)

If a cow, when beaten with a stick, swoons away or drops down, [the recitation of] the *Gáyatrí* for eight thousand times is the purifying penance. (34)

A woman in [her] menses, becomes pure on the fourth day after bathing. She should perform [a penance] after her menstrual period and never within. (35)

When the cataminal flow of women becomes excessive for any disease, they do not become impure by that : for this is not natural with them but the reverse of it. (36)

One does not become of pure conduct so long as the menstrual flow continues. When the menses is stopped, a woman may be employed in domestic works and known for sexual purpose. (37)

On the first day [of the menses], she is a *Chandála*-woman; on the second, she is the mulderess of a

Brâhmaṇa; on the third, she is called a washer-woman; and on the fourth day, she becomes purified. (38)

When [a *Brâhmaṇa*] is touched by a woman in [her] menses, by a dog or by a *S'údra*, he becomes purified by the *Pañchagavya* after fasting for a night. (39)

A married couple is impure as long as they lie together on bed. Getting up from the bed, a woman becomes pure but the man continues still impure. (40)

One should never rinse his mouth or wash his feet [with water placed] in a belmetal vessel. Belmetal is purified by ashes; and copper, by acid. (41)

A woman is purified by her menses; and a river, by its current. [A stone vessel, etc.,) greatly crusted with impurities, becomes pure by being left on the ground for six months. (42)

Belmetal vessels, smelt by kine and those containing leavings of food partaken of by a *S'údra*, are purified by being kept in ashes for ten days. Similarly those, sullied by crows, [are purified]. (43)

The purification of gold and silver [is encompassed] by air and the rays of the sun and moon. (44)

A woolen cloth is not sullied when marked with semen or touched by a dead body. It becomes pure when the part [affected] is washed by water and earth. (45)

By taking dried food, (cakes, etc.,) of his (a *S'údra's*), a *Vipra* must observe a penance for a week. Food, accompanied with curry, is digested in a fortnight. (46)

Milk and curd [are digested] within a month; and clarified butter, within six months. It is doubtful if oil is digested in the stomach within a year. (47)

He who continually partakes of a *S'údra's* food for one month, becomes a *S'údra* in this birth and is born as a dog after death. (48)

[Partaking of] a *S'údra's* food, associating with a *S'údra*, sitting with a *S'údra* acquiring knowledge from a *S'údra*, degrade even one burning with *Brahma*-energy. (49)

The twice-born person, who utters benediction before a *S'údra* and salutes him,—that *Bráhmaṇa* as well as the *S'udra* go to hell. (50)

A *Vipra* is purified on the tenth day; and a *Kshatriya*, on the twelfth day. A fortnight, it is said, [is for] a *Vais'ya* and a *S'údra* is purified in a month.* (51)

The soul the *Veda* (Vedic study) and the Three Fires,—these five are destroyed, if an *Agnihotrin-Vipra* partakes of a *S'údra's* food. (52)

If a twice-born person, being fed by a *S'údra's* food, procreates sons, those sons belong to him (*i.e.*, the *S'údra* who gives the food): for semen originates from food. (53)

Any article touched by a *S'údra*, or any residue of his food, should not be given to a twice-born out of carelessness or with the one palm. So the ascetic A'pastamva has said. (54)

One may always take a *Bráhmaṇa's* food; a *Kshatriya's*, on *Parva*-days; a *Vais'ya's*, in times of calamity; but never a *S'údra's*. (55)

[By taking] a *Bráhmaṇa's* food, [one attains to] poverty; [by taking] a *Kshatriya's* food, [one becomes] a beast; [by taking] a *Vais'ya's* food, one becomes a *S'údra;* [and by taking] a *S'údra's* food, one, forsooth, goes to hell.† (56)

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* This refers to impurity consequent on the birth or death of a *Sapinda* relation.

† It means that a *Bráhmana* should not beg his food from another *Bráhmana* and live thereon. This *Sloka* entails restriction about taking food from the various castes.

The food, [offered] by a *Bráhmaṇa*, is ambrosia; that by a *Kshatriya* is known as milk; that by a *Vais'ya* is simple food; and the food [offered] by a *S'údra*, is certainly blood. (57)

The iniquity of human beings stands resting on their food. One eats the sin of a person whose food he partakes of. (58)

When a *Vipra*, who leads the life of a religious student and has mastered his senses, drinks any drink and unknowingly takes any food from persons suffering from the impurity of birth, he should vomit it out, rinse his mouth and bathe after going into the water. Then reciting the *Varuṇa-Mantram*, he should be qualified to perform his own work. (59—60)

One should leave off his shoes [before entering] the house in which the Sacred Fire is deposited, a cow-pen and the presence of a Deity, or a *Bráhmaṇa*, [and before] taking his meals, or reciting [the *Gáyatrí*]. (61)

[If a person] putting on [his] sandals, goes, from his house, to the Five Rooms,* a pious king should cut off his two legs. (62)

An *Agnihotrin* (*i.e.*, who maintains the Sacred Fires) an ascetic, a *S'rotriya*, one who has completely studied the *Védás* these may go there with [their] sandals on; others must be chastised with punishment. (63)

[On the *S'ráddha*] of a son who had gone through all the *Samskáras* from the birth to the *Chúdá*, especially after the cremation rite (*i.e.*, on the first *S'ráddha*), food should be partaken of only by the *Sapiṇdas*. (64)

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* The Five Rooms are,—the room for the Fire, the cow-pen, that of an idol, that of a *Bráhmana*, the one in which one takes meals and the one in which the recitation of the *Gáyatrí* is performed.

By taking the food of a professional beggar, that at a new *S'râddha*, that at the birth of a child and that at the *Garbhâdhâna* ceremony of a woman, one should perform the *Chândrâyaṇa.* (65)

One should not eat the food of a maiden, who, after having been promised to be given away in marriage to one, is actually given to another. She is designated *Punarbhû.* (66)

If abortion takes place before the celebration of the *Samskâras*, *Pumsavana*, or the *Simantonnayan*, then, it is laid down, [the child in the womb] is purified with [the performance of] the purificatory rites in the second conception. (67)

As long as a pregnant woman remains within ten months (*i.e.*, does not give birth to a child], she should be protected by the king and others. Thereafter some other arrangement should be made. (68)

The food of a woman, who, disregarding the command of her husband, acts against him, should never be taken. She is known as one acting at her will. (69)

One should not take food in the house of a woman who has no issue. He, who does so out of stupefaction, goes to the *Pâyasa*-hell. (70)

The relations, who out of stupefaction live upon a woman's wealth or use her clothes and conveyances—sinful wights [as they are], go to hell. (71)

A king's food steals energy and a *S'ûdra's* food destroys *Brahma*-energy. But one, who takes food from persons suffering from impurity, eats the dirt of the [entire] earth. (72)

THE END.

YAMA SAMHITA

ORIGINAL TEXT

WITH

LITERAL PROSE ENGLISH TRANSLATION.

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(*Yama Samhitá.*)

YAMA SAMHITA'.

THE *Dharma-S'âstra* (Religious Code), the object of which is to discourse on penances, is founded on the duties of the four *Varṇas*. (1)

Those, who have not been killed by water, fire, hanging, adopting the life of a mendicant, fasting, poison, falling down, *Praya* (fasting till death), and self-inflicted strokes of a weapon—all these; [as well as] the drunk, and those interdicted by all persons are purified by the *Chândrayaṇa* and two *Taptakṛichhas*. (2—3)

The sinful wights, who return from the order of *Vanaprastha* (hermits), lose both the worlds. By giving away a cow and a bull, they are purified by two *Chândrayaṇas*. (4)

By cremating the destroyer of a cow, of a *Brahmaṇa*, or a person killed by hanging or by cutting off his (*viz.*, the latter's) rope, one should perform a *Tapta-kṛichha*. (5)

One, bitten by a worm born in a wound, by a fly or a dog, should perform half the *Prájápatya* and make a sacrificial present proportionate to his might. (6)

If pus and blood come out from an ulcer made by worms at a *Bráhmaṇa's* anus, he becomes purified by the *Mouñji-Homa*.* (7)

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* The offering of clarified butter to the Fire by a *Brâhmana* after being invested with a girdle made of triple *Muñja*-grass.

If a *Kshatriya*, a *Vais'ya*, a *S'ùdra*, or one belonging to any of the mixed castes, take food knowingly [that pus is coming out of the anus],—they should particularly perform the penance of *Chàndràyaṇa*. (8)

One should make a morsel of the size of the egg of a hen; otherwise for faulty eating, he would never be purified by it. (9)

In the light fortnight, one should increase [the number of morsels] one by one, and decrease it [similarly] in the dark fortnight. One should not take one's meal in the *Amàvasya*. This is the regulation of the *Chàndràyaṇa* (10)

By drinking *Surà* (wine) and other spirituous liquors and taking beef, a *Vipra* should perform the *Taptakṛichha*. By that sin is dissipated. (11)

If the performer, when the penance is undertaken, dies, he becomes purified, on that very day, both in this world and the next. (12)

As long as a person, living separate, is not purified by a penance, his other [kinsmen) should not be touched [also]; for they are all polluted. (13)

Their food should not be partaken of; nor any present should be accepted from them; they should not be given lessons in a study; no matrimonial alliance should be made with them; but all those persons, co-parceners of the same property, might become purified after they had repented and performed the penance. (14)

A father, brother, or any other relation should perform the penance for a child whose age is below the eleventh year and above the fifth. (15)

There is no offence or sin for a child younger than this. There is no punishment from the king for him, nor any penance. (16)

One, who is eighty years old, one who is less than sixteen years old, women and diseased persons are allowed to perform half the penance. (17)

What penance should those persons perform, who are touched by *Chaṇḍâla*-women and washer-women after the sunset? (18)

By bathing in and drinking the water brought in the day-time and mixed with silver and gold, all those persons attain to purification. So it is laid down in the *Smṛit* (19)

Of *S'údras*, food may be taken from a servant, barber, cow-herd, one with whom hereditary friendship is maintained, those who cultivate the same plot of land, and from him who dedicates his own self (20)

Those ignorant persons, who take food partaken of by a *S'údra*, being required to undertake a penance, should perform a *Chândrâyaṇa*. (21)

The father, who does give away [in marriage] his maiden-daughter after she has attained the twelfth year, drinks her menstrual blood, month after month. (22)

By beholding a maiden in [her] menses, her mother, father, and her eldest brother—these three go to hell. (23)

If any *Brâhmaṇa*, under the influence of lust, marries such a maiden, that *Vipra*, the husband of *Vṛishali*, should not be spoken to; nor [should he be] admitted into a row [for the purpose of taking meals.] (24)

A barren woman should be known as a *Vṛishali*; a woman who gives birth to a dead child, is [also called] a *Vṛishali*. A *S'údra*-woman is to be known as a *Vṛishali*, and similarly a maiden in [her] menses. (25)

The [sin], that a twice-born person commits by associating with a *Vrishali* for a night, is dissipated

in three years by living upon food acquired by begging and reciting [the *Gâyatrí*] daily. (26)

She, who, renouncing her own husband, desires for the company of another man, is to be known as a *Vṛishali*; a *S'udra*-woman does not [necessarily] become a *Vṛishali*.* (27)

There is no redemption for the person who has drunk the saliva of a *Vṛishali*, has been sullied by her breathing, and has procreated a son on her. (28)

One suffering from white leprosy, one suffering from leprosy, one who has bad nails, one who has black teeth, one who perpetually suffers from a disease, one who has not all the limbs, one who has got an extra limb. a wicked person, one who always envies others, an ugly person, a eunuch. a heretic, one who vilifies the *Védás*, one who makes false discussion, one who officiates as a priest for the *S'údras*, one who officiates as a priest for those to whom no such service should be given, one who is avaricious for gifts, a beggar, one who is addicted to worldliness, one who has got a very small tooth in the rows of teeth, a physician, one who makes a false talk—all these should be carefully shunned at a *S'râddha* and [while making gifts]. (29—32)

A [*Bráhmaṇa* who subsists upon offerings made to an idol, one who works as a servant, one who sells the *Védás*—these should be carefully shunned. Yama has said so (33)

The departed Manes of the person and the Deities along with the great *Rishis*, go back disappointed, who engages all these in *Havya* (sacrifices) and

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* This signifies that an unchaste *Bráhmaṇa*-woman is infinitely worse than a *S'údra*-woman.

Kavya (the rite of offering oblations to the departed Manes). (34)

[On] seeing a *Mahishika** first, the husband of a *Vṛishali* in the middle, and *Vardhusika* (a usurer) in the end, the departed Manes go back disappointed. (35)

An unchaste wife is called *Mahishi*. He who forgives her for her sins, is known as *Mahishika*. (36)

He, who purchasing an article at a fair price, sells it at a higher one, is named *Vardhusika*. He is the censured of the *Brahmavadins* (*i.e.*, those conversant with the *Védas*. (37)

So long the boiled rice remains warm [the *Bráhmaṇas*] should, abstaining from speech, eat it. So long the virtues of an offering are not mentioned, the departed Manes partake of it. (38)

The virtues of *Havi* should not be mentioned, where the departed Manes are gratified wit' oblations. On the departed Manes being gratified (*i.e.*, after the *S'ráddha* is over), the offering should, afterwards, be described as excellent. (39)

The father, residing in the body of a *Bráhmaṇa*, takes as many morsels of food, as a person, conversant with *Mantrams*, takes in sacrifices and rites of offering oblations to the departed Manes. (40)

A twice-born person, who has the leavings of food in his mouth, on being touched by such a person, a dog, or a *S'udra* become purified with the *Pañchagavya*, after fasting for a night. (41)

Mere bathing is laid down in a case while [one is] touched by [one] having no leavings of food in the mouth. By being touched by [a *S'údra*] having leavings

* One who lives by the prostitution of his wife.

of food in his mouth, [a *Brhâmana*] should perform a *Prâjâpatya*. (42)

As long as the *Vipras* are not adored with complete feeding and gold, so long that sin is not dissipated, even if one has performed a hard penance. (43)

If one's body is encircled by crows, cranes or vultures, or is touched by an unholy object, or if [such an article] touches the mouth or the body, the purification of such a person, sullied with a paste, [is effected] by bathing. (44)

If leaving aside the hands, the limbs [situate] above the navel are sullied [by the excreta of a crow, etc.], the upper part [is purified by] bathing; and the part beneath [the navel], by being rubbed with earth and water By this only [the upper and lower limbs] are purified. (45)

In taking what should not be eaten, or what should not be drunk, or what should not be eaten by licking, or semen, urine or excreta,—what should be the penance? 46)

The leaves of lotus, *Udumvara*, *Villwa*, *Kus'â*, fig and *Palâs'a* [should be boiled with water]—by drinking this decoction for six nights, one becomes purified. (47)

A *Vipra*,—who, being safe in a fire and a life of mendicancy, returns, lives disregarding the adoration of the Sacred Fire, and wishes again to enter upon the domestic mode of life,—should perform three *Prâjâpatyas*, and three *Chândrâyanas*. He becomes again purified with the *Jâtakarma* and [other *Samskâras*] mentioned before. (48—49)

A mattress filled with cotton (or a painter's brush], pillows, flower, and crimson-coloured raiments, become purified by being dried in the sun and sprinkled [with water] (50)

By knowing the place, time, one's ownself, articles, the necessity of articles, the cause and circumstances, one should perform a religious rite. (51)

A road, mud, water, articles made of iron, grass and brick-built houses, are purified by the air and the solar rays. (52)

When an occasion for bathing arrives in the case of a person suffering from a disease, one, who is healthy, should bathe ten times and touch him By it, the diseased person becomes purified. (53)

A washerman, a cobbler, an actor, a *Varuda*, a *Kaivarta*, a *Méda*, and a *Bhilla*—these seven are known in the *Smritis* as the degraded castes. (54)

By knowing the women of these castes, [a *Brâhmana*] should perform a *Taptakrichha*. (55)

What is the penance laid down for various castes, when women in [their] menses touch each other? (56)

By touching a woman in [her] menses, belonging to the same family or having the same husband, either knowingly or unknowingly,—[one, *i.e.*, a woman in her menses] becomes purified by bathing in proper time. (57)

A *Brâhmana*-woman and a *S'ûdra*-woman, both in [their] menses, touching each other, the first becomes purified by a *Prâjâpatya*; and the *S'udra*-woman, by a *Pada* (portion) [of a *Prâjâpatya*]. (58)

A *Kshatriya*-woman and a *S'ûdra*-woman, touching each other while in [their] menses, the former should perform a penance complete in all parts; and the latter, half [its] portion. (59)

A *Vais'ya*-woman and a *S'ûdra*-woman, touching each other while in [their] menses, the former should perform a *Padakrichha*; and the latter, half of it. (60)

If touched by a dog, a goat, a jackal, or an ass, a

woman in [her] menses should remain fasting for that period (*i.e.*, the period of menstruation) and purify [herself] by bathing in time (*i.e.*, on the fourth day.) (61)

Being touched by *Chaṇḍâlas*, a woman in [her] menses [shall be purified] by the penance of *Prâjāpatya*; and one who is not in menses, by a century of *Prâṇayamas*. 62)

Being touched [bv a woman in her menses] or by a degraded caste in the night, a *Vipra* should bathe, before the Fire, with the water brought during the day-time. (63)

Water is always holy when touched by the solar rays during the day, and by the rays of the the stars in the night; at the two periods of junction and in the evening. (64)

If a twice-born person drinks water touched with the nails and fingers at the time of rinsing his mouth, he clearly drinks spirituous liquor. Such is the deliverance of Yama. (65)

In a ditch, tank, well, by [the strokes of] stones, by the srtoke of weapons, by that of a stick or clod ot arth, in a cow-pen, in an obstructed place, while being tied with a rope, in a cow-shed set up in a limited form, [being tied] to a wood, under a tree, in a place where it is difficult to come from, when tied with a rope or cloth,—I have told thee, that these are dangerous places for kine—whenever and under whatever circumstance, a cow may happen to die, one should perform a penance. (66—68)

[By killing a cow] with the stroke of a wood, [one should perform] the *Prâjâpatya*. Twofold is [the punishment, when killed] with a stone; when killed in a ditch, [one should perform] half the penance; and a

Padakṛichha, when killed under a tree. When [killed] with the stroke of a weapon, one should perform three penances; and two, [when killed] with the stroke of a stick. (69—70)

When [a cow] is strangled to death by a cloth, the slayer of the cow is purified by one *Prâjâpatya*. He should live amongst the kine near a river or a dreary forest, [and] shave, in the first part, the hairs of the body; in the second, the beards; in the third, the hairs, excepting the tuft on the crown; and in the fourth, the tuft too. (71—72)

The heads of women should not be shaven: they should neither follow a cow, nor pass the night in a cow-pen. Nor should they recite the *Vaidic Mantram*. (73)

Having taken up all the hairs, one should cut them off to the measurement of two fingers. This is the shaving of the head for women according to the *Smṛiti*. (74)

Impurity originates, both on the birth and death of a person. But there is no impurity [on the death of] a sinful person. (75)

One should, in the evening, abstain from four works,—*viz.*, from taking meals, sexual intercourse, [and] sleeping [these three], and *Vedic* study [forming] the fourth. (76)

From taking meals, [at that time], originates a disease; from sexual intercourse, a very wicked offspring is conceived; from sleep, prosperity disappears; [and there is] certain death in Vedic studies. (77)

O foremost of the twice-born, desirous of well-being unto ignorant castes, these institutes have been described by me; determine them with care. (78)

THE END.

ATRI SAMHITA'.

ORIGINAL TEXT

WITH A

LITERAL PROSE ENGLISH TRANSLATION.

EDITED AND PUBLISHED BY

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ATRI SAMHITA'.

CHAPTER I.

HAVING saluted Atri, the foremost oi those conversant with the *Védás*, informed of the regulations of all the Scriptures, adored of all the R*ishis*, seated at ease after offering oblations at an *Agnihotra*, all [the R*ishis*] gave vent to these words :—' For the behoof of all the worlds, describe, O lord unto us [the religious instituesl. (1—2)

ATRI said :—

" O ye conversant with the essence of the *Védas* and other Scriptures, I shall describe all that has-been seen and heard by me [for the determination of] the doubt [about] which you have asked me. (3)

Having rinsed his mouth with the waters of all the sacred places, bowed unto all the Deities, and recited all the *Súktas*, Atri, following all the Scriptures, determined, for the four *Várnas*, a Religious Code, destructive of all sins, eternal and dissipating all doubts. (4—5)

Listening to this most excellent Code of religious injunctions, those, who commit iniquities in this world, and others, who vilify religion, are freed from all sins. (6)

Therefore this should be carefully studied by those who are conversant with the *Védás* and be communicated fairly unto disciples endued with good conduct (7)

[The knowledge of] this *S'ástra* should not be given by the foremost of the twice-born unto those born

in bad families, those leading a bad life, those who are foolishly ignorant, and deceitful twice-born persons. (8)

Even, if the preceptor communicates one letter to a disciple, there is no article on earth, by presenting which he may be freed from his debt. (9)

He, who does not regard a preceptor, the giver of even one letter, is born amongst the *Chaṇḍálas* after having gone through a hundred births in the canine species. (10)

He, who having taken [lessons in] a *Véda*, disregards the other Scriptures, is immediately born in the species of beasts for twenty-one times. (11)

Those men, who perform their respective duties, become, by following their own works, beloved of the people, even if they live at a distance. (12)

To celebrate sacrifices, to make gifts and to study the *Védás*—[these three are] the religious works of a *Vipra*; to accept presents, to deliver instructions [in the *Védás*], and to officiate at sacrifices [are the means of his] livelihood. (13)

To celebrate sacrifices, to make gifts, and to study [the *Védás*], [are] the religious works of a *Kshatriya*; to live by arms, to protect mankind [are his means of] livelihood. (14).

To make gifts, to study [the *Védás*], and to celebrate sacrifices [are the religious works of] a *Vais'ya*; and agricultre [is his secular work]. To serve the twice-born [is the religious work of] the *S'údras*; and the work of art [is his secular work]. (15)

By following these Institutes [which] have been described by me, the *Varṇas* come by most excellent condition after attaining to great honours in this world. (16)

The king, who punishes them who, renourcing their

own religion, follow another's, becomes glorified in the celestial region. (17)

By following his own religion even a *S'údra* enjoys the celestial region. Another's religion should be renounced like the most beautiful wife of another person. (18)

The *S'udra*, who engages in the recitation [of the *Gáyatri*] and the offering of oblations to the Sacred Fire, should be killed by the king; for by that he becomes the destroyer of the kingdom as the water is of fire. (19)

Acceptance of gifts, giving instructions [in the *Védas*], selling an article which should not be sold, and officiating as a priest at a sacrifice—the doing of these four, [is described] in the *Smritis* as outcasting the *Kshatriya* and the *Vais'ya*. (20)

[By selling] meat, shell-lac and salt, [a *Bráhmana*] becomes immediately outcasted. By selling milk, a *Bráhmana* becomes a *S'udra* within three days. (21)

The king should punish, with life, the village harbouring thieves by giving alms to the twice-born, who do not perform religious rites and study the *Védas*. (22)

The kingdom, where the ignorant partake of the food which should be taken by the learned, courts draught (want of rain); or a great calamity appears there. (23)

There the god of rain pours down showers where the king adores these—the *Bráhmanás* learned in the *Védás* and well-versed in all the scriptures. (24)

Formerly the *Bráhmanás* were created for protecting all these, the three regions (heaven, earth, and firmament), the three *Védás* (*Rik*, *Yajush*, and the *Sáman*), the *A's'ramas* (orders, and the three Fires (25)

The twice-born who perform both the *Sandhyá* adorations by abstaining from speech, remain gloriously in the celestial region for a thousand celestial years. (26)

The king, who examines the virtue and sin [of all the four *Varṇas*], attains to fame, celestial region and solidarity of [his] kingdom; and his treasury becomes replenished again. (27)

The punishment of the wicked, the adoration of the pious, the enrichment of the treasury by fair means, impartiality towards those who approach him with prayers, and the protection of the kingdom,—these five have been spoken of as the sacrifices for the kings. (28)

The *Bráhmaṇás*, by a thousand sacrifices, do not attain to that piety which the kings do by protecting their subjects. (29)

In the absence of watery expanses attached to temples, [one should bathe] in lakes and ponds. By taking up four *Piṇdas* [made of clay], one should bathe [in a tank] belonging to another. (30)

Fat, semen, blood, marrow, urine, excreta, dirt of the ears, nails, phlegm, bones, dirt of the eye, and drops of perspiration,—these twelve are the dirts of men. (31)

The purification of each six, in order, has been described by the learned sages;—the first six [are purified] by earth and water; and the second six, by mere water. (32)

Purity, desire for doing good unto others, absence of exertion,, absence of jealousy, absence of avarice, self-restraint, charity and mercy are the characteristics of a *Bráhmaṇa*. (33)

A really accomplished person does not try to suppress another's merit: he praises another's accomplishments;

he does not laugh at another's shortcomings; [such a spirit] is called *Anasûya* (want of jealousy). (34)

Renunciation of forbidden food, association with those who are not badly spoken of, and abiding by good conduct—is spoken of as *S'oucha* (purity). (35)

To follow good conduct always and to renounce a bad one, has been described as *Mangala* by the R*ishis* well-read in Religious Codes. (36)

One should not do, to an excess, what afflicts the body, whether good or bad. This is called *Anâyâsa* (want of exertion). (37)

One should be contented with all articles, whenever what arrives; one should not long for another's wives; this is called *Asprihâ* (want of desire). (38)

If external or spiritual pain is created by others, and one is not offended and does not wreak revenge, it (*i.e.*, the spirit) is called *Dama*. (39)

Even from a limited income, something should be given away daily with care and liberal spirit. This is called *Dâna* (charity). (40)

One should behave, like his own self, towards others, his own relations and friends, him who envies him, and an enemy. This is called *Dayâ* (mercy). (41)

A twice-born person, even if he be a householder, who is possessed of all these marks, attains to the highest station [after death], and is not born again in this world. (42)

Maintenance of the Sacred Fires, and the adoration of the *Vis'wadêvâs* are called *Ishta* (holy ceremony or sacrifice). (43)

[The excavation of] tanks, wells, and other watery expanses, [the construction of] temples, [the distribu-

tion of] food, and [the laying out of] pleasure-gardens are called *Purta* (acts of pious liberality). (44)

Both *Ishta*-, and *Púrta*-, [acts] should, with care, be performed by a *Brâhmaṇa*. By the *Ishta* one attains to the celestial region; and by the *Purta*, emancipation. (45)

Twice-born persons have equal rights in the religious acts of *Ishta* and *Púrta*. A *S'údra* is qualified to perform the *Ishta*, but not the Vedic rites. (46)

A learned person should always observe the *Yamas* (moral or religious duties or observances), but not the *Niyamas* (religious austerities) daily. By performing the *Niyamas* always and disregarding the *Yamas*, one becomes degraded. (47)

Absence of cruelty, forgiveness, truthfulness, abstention from injury, charity, simplicity, love, cheerfulness, sweetness [of temper], and mildness,—these are the ten *Yamas*. (48)

Purity, [celebration of] sacrifice, austerity, [making] gift, Vedic study, abstention from undue sexual intercourse, [observance of] vow, abstention from speech, fasting and bathing,—these ten are the *Niyamas*. (49)

One should immerse an image made of *Kus'a*-grass in sacred waters. He, for whom it is immersed, gains eight parts of the purity. (50)

[The person],—mother, father, brother, friend, or the preceptor, for whom one bathes,—attains to twelve portions of the fruit [thereof]. (51)

The representative of a son should be appointed by a sonless person* with care, for the rite of offering *Piṇda* and water. (52)

* *i.e.*, should adopt a son.

If a father sees the face of a living son born, he is freed from the debt [he owes to his ancestors] and attains to immortality. (53)

With the very birth of a son, a father is freed from his ancestral debt and attains to purification on that very day, for he (*i.e.*, the son) liberates him from the hell. (54)

Many sons should be desired : for if any [of them] would go to *Gayá*, or celebrate a Horse-Sacrifice, or dedicate a *Neela Vṛisha.** (55)

All the departed Mane's, dreading hell, desire for "the son, who would go to *Gayá* and become our saviour." (56)

By bathing in the holy [river] Phálgu, seeing the Deity Gadádhara (the holder of mace, Vishṇu) and touching the head of Gayá *(Asura)* with his feet, one is freed [even] from [the sin of] Brahmanicide. (57)

He who touching the water of a great river [like the Ganges] gratifies the *Pitṛis* with oblations of water, attains to eternal regions and delivers his own family. (58)

Listen to me discoursing, I shall describe the [means of] purification of the food [when it is taken] in a dangerous place, where there is no desirable and pure food. (59)

A *Bráhmaṇa* should take food for three days without salt or drink the extract of powerful *Bráhmi*-tree or *S'ankhapushpí* with milk. (60)

If a twice-born person, out of ignorance, drinks water from a vessel used for spirituons liquors, what is

---

A bull that has white tail, hoops and horns and other limbs red.

his penance, and by what rite is he freed [from the sin] ? (61)

By making a decoction [of] *Palâs'a, Villwa, Kus'a,* lotus and *Udumvara*, leaves, one should drink it ; [by doing so] for three nights, one attains to purification. (62)

He, who out of carelessness fails to perform the *Sandhyâ* once, either in the morning or in the evening, should, with a concentrated mind, recite, after bathing, the *Gâyatri* for a thousand times. (63)

If laden with grief or being fatigued, one goes out (*i.e.*, fails to do) the bathing and recitation, one should, with reverence, perform the *Brahma-Kurchha*, and purify [oneself] by making gifts. (64)

One, bitten by a serpent, shall be purified by bathing in the water on the horns of kine, or at the confluence of great rivers, or by seeing the ocean. (65)

If a *Brâhmaṇa* is bitten by a wolf, dog, or a jackal, he shall be purified by drinking clarified butter mixed with water [sanctified with] gold. (66).

But a *Brâhmaṇa*-lady, if bitten by a dog, jackal, or a wolf, shall be immediately purified on seeing the rise of a star or a planet. (67)

Bitten by a dog, a person, while in the observance of a vow, should fast for three nights. By eating barley boiled with clarified butter, he should bring about the termination of his vow. (68)

He, who breaks a religious observance out of stupefaction, ignorance or avarice, shall be purified by [fasting for] three nights. He should again undertake that religious observance. (69)

If a *Brâhmaṇa* unknowingly takes the residue of

another *Bráhmaṇa's* food, he becomes purified by reciting the *Gáyatrí* for a couple of days. (70)

If a *Bráhmaṇa* unknowingly takes the residue of a *Kshatriya's* food, he becomes purified by [fasting for] three nights. As in [the case of a *Kshatriya*, so it is [in that] of a *Vais'ya*. (71)

By taking forbidden food, the residue of a food partaken of by a *S'údra* or a woman, or by eating forbidden meat, one should drink the extract of barley for seven nights. (72)

Bathing is laid down [for a person] touched by a dog. By partaking of the food taken by a dog, he should perform a distressing penance for six months. (73)

By being touched by castes that should not be touched, one should bathe. He, who takes the residue of their food, should perform a distressing penance for six months. (74)

By unknowingly taking excreta, urine or articles contaminated by spirituous liquor, the three twice-born *Varṇas* should have again to perform all the purificatory rites. (75)

In performing again the purificatory rites, twice-born persons would not be required to shave their heads, hold girdles, carry staffs, or perform the practice of begging alms. (76)

I shall now describe the purification of a house contaminated by a dead body being placed inside. Earthen vessels and boiled rice of the place should be left off. (77)

By taking out all those articles from the house, one should have it pasted with cowdung; and, then, smelt by a goat. (78)

Being sanctified with the *Bráhma-Mantram* and sprinkled with the water of *Kus'a* and gold that house

becomes purified. There is not the least doubt in it. (79)

A twice-born person, having been forcibly misguided by a king, or a degraded caste, should first undergo through all the purificatory rites and then perform three distressing penances. (80)

Bathing is laid down for him who is touched by a dog. By taking the residue of its food, he should, with care, perform the distressing penance [of *Prâjâpatya*]. (81)

I shall, hereafter, describe the regulations about impurity. And later on I shall, again, discourse on penances. (82)

A *Brâhmaṇa*, who maintains the Sacred Fires and is well-read in the *Vêdas*, becomes purified in one day; one, who has only mastered the *Vêdas*, in three days; and one, who is shorn of all accomplishments, in ten days. (83)

There is no impurity for a person who, being purified by (*i.e.*, according to the injunctions of) the *S'âstras*, is engaged in the performance of a religious rite, as well as for him who maintains the Sacred Fires, for the king, and for him for whom a *Brâhmaṇa* so desires. (84)

A *Brâhmaṇa* becomes purified in ten nights; a *Kshatriya*, in twelve days; a *Vais'ya*, in fifteen days; and a *S'ûdra*, in a month. (85)

Funeral cakes and water should be offered to all the *Sapiṇdas*, born in the same family, up to the seventh generation. Impurity, consequent on a death, should follow the same [precedent]. (86)

The impurity [consequent on a birth] extends for ten nights in the fourth generation; for six days, in the fifth; for three nights, in the sixth; for two days, in the

seventh: for one day, in the eighth; and two *praharas*, in the ninth. In an impurity, consequent on a birth, in the tenth [generation], one becomes purified by mere bathing. (87—88)

The impurity, of female servants and of wives taken from inferior castes, consequent on a death or a birth, should be like that of the husband; and the husband being dead, [the impurity should be [like that of] the family of birth. (89)

The third [person], touching a dead body, (*i.e.*, one, who touches a person touching one who has touched a dead body,) should bathe with his raiment on; the fourth, should eat by begging from seven houses. Such is the regulation, of the *Smriti*, relating to the touching of a dead body. (90)

[On the birth or death of a co-wife's son], the impurity, of wives married at the same time and living conjointly, should be like that of their husband. [But] when living separately, [their impurity would be] separate (*i.e.*, according to each one's caste). (91)

By drinking the milk of a she-camel or that of a she-goat, or by taking food [rendered impure] on account of a birth or death, or that of a cook, or that at a new *S'râddha*, one should perform a *Chândrâyaṇa*. (92)

The man, who partakes of an impure food having an irreligious act in view (*i.e.*, with a desire of not performing the *Sandhyâ*-adoration, etc.,) should fast for three nights and reside in the water for one night. (93)

On the occasion of a birth or death, one should not make arrangements for any great sacrifice, but with dry food or fruits, one should perform [the usual] *Homa*. (94)

Immediate is the purification, if a child dies within

ten days of its birth; [no impurity, consequent on its] birth or death, should continue. (95)

After the ceremony of tonsure, [a boy] is qualified to perform the rite of offering water and funeral balls and recite the *Swadhâ* and the name. (96)

A religious student and a *Yatin* [become immediately purified]. In the recitation of the *Mantrams* determined upon before, in a sacrifice, and in a marriage [wherein the rite of the *Vriddhi-S'râddha* has been performed], immediate purification is laid down. (97)

There is no sin, if any intervening impurity, consequent on a birth or death, takes place, in the celebration of a marriage, festivity, or a sacrifice, determined upon before. So Atri has said. (98)

The purification, it is laid down, [for the impurity] of touching, on account of the birth of a stillborn child, [is effected] by rinsing the mouth, if one has not touched the mother who has given birth to such a child. (99)

The touching of a *Kshatriya* on the fifth day, and of a *Vais'ya* on the seventh day, is known (*i.e.*, sanctioned) by the learned. (100)

The touching of the *S'udra* on the tenth day has been sanctioned by the learned. On the occasion of a birth or death, the purification of self · effected in a month. (101)

Perpetual impurity attaches to one who is always sickly, one who does not perform religious rites, one who is ignorant, one who is notoriously henpecked, one who is grossly inclined to vile practices, one who is always dependent upon others, and one who abstains from Védic study and the vow of celibacy. (102—103)

Two *Prâjâpatyas* are laid down in the *Smriti* for a *Parivitti* (an elder brother whose younger brother is

married before him); one, for the maiden [so married]; the most distressing of all penances, for the person who gives away [a maiden in such a marriage]; and *Santapanam*, for the *Parivêttá* (a younger brother married before his elder brother) (104)

There is no sin in a younger brother's marrying before his elder, [if the latter is] hunchbacked, dwarf, lame, of ensurable conduct, ignorant of the *Védas*, or by birth blind, deaf or dumb. (105)

[The elder brother] being a eunuch, residing in another country, being outcasted, adopting the life of renunciation, being devoted to the study of the *Yoga-S astra*, there is no sin in the younger brother's marrying before his elder. (106).

There is no sin in the younger brother's marrying before his elder, if his father, grandfather or elder brother had not been qualified to maintain the Sacred Fires. (107)

In the case of the death [of the elder brother's wife, or in the case of his going to another country, or on his being sullied with a sin, [a younger brother] becomes qualified [to maintain the Sacred Fire]. (108)

If the eldest brother lives near, but does not maintain, the Sacred Fire, [a younger brother], permitted by him, may do so; such is the deliverance of S'aṅkha. (109)

[The maintenance of] the Sacred Fire, [the study of] the *Vedas*, [the practice of] the austerities shall not contaminate [a younger brother] with the sin of taking before. But a younger brother can never perform a *S'râddha* without the permission [of the eldest brother] (110)

The daily and occassional rites described in the *S ruti* and the religious rites performed with the sole

intention of attaining to the celestial region, one should always perform and acquire piety therefrom. (111)

In the light-fortnight, one should increase [the number of morsels] one by one, [and similarly] decrease it in the dark-fortnight. One should not take meals on the *Amâvasyâ.* Such is the regulation about *Chândrayaṇa.* This had been described by the ancient sages as destructive of mighty iniquities. (112)

Sins, begotten of heinous crimes [likeBrahmanicide, etc.], do not touch one who is given to the study of the *Vêdas,* forgiving, and devoted to the performance of great sacrifices. (113)

By seeing the sun during the day, living on air only, and reciting the *Gâyatrî* a thousand times, and living in the water during the night, one becomes purified except in Brahmanicide. (114)

[One attains to purification] by drinking the decoction of lotus, *Udumvara, Vilwa, Kus'a, As'watha,* and *Palâs'a,* leaves. This is called *Parṇakṛichha.* (115)

By drinking the *Pañchagavyà,* (milk, curd, urine of a cow, cowdung, and clarified butter made of the milk of a cow), one should fast the next day. This is the regulation about *Sântapana.* (116)

By taking each article of the *Sântapana* (such as the milk, curd, etc.,) for six days, one should fast on the seventh. This penance, extending over seven days, is called, in the *Smṛiti, Mahâ-Sântapana.* (117)

[One should take these articles] in the evening for three days, and in the morning for three days; [then one should] take unsolicited food for three days; then one should take no food for three days; this is the regulation of the *Prâjâpatya* described in the *Smṛiti.* (118)

[In this penance,] twelve morsels in the evening; fifteen, in the morning; and twenty-four, [in the period] when unsolicited [food is to be taken];—are sanctioned by the *Smṛiti*. One should, as laid down in the *Smṛiti*, fast [for the last three] days. (119)

[One should] take only one morsel [only] every three days as before, and fast for the last three days. This is called *Atikṛichhaḥ*. (120)

Know that for purification, a body-purifying morsel should be made of the size of a hen-egg or of the size of that which could conveniently be taken in one's mouth. (121)

[In[a *Taptakṛichhaḥ*,] one should drink hot water for three days; and hot milk for [another] three days. And drinking hot clarified butter for three days, one should live on air for [the next] three days. (122)

One should drink water to the measure of six *palas* [for three days], and milk to the measure of three *palas* [for another three days]; and one *pala* of clarified butter [for the next three days]. Such is the regulation of the *Taptakṛichhaḥ*. (123)

One should take curd for three days; clarified butter for three days, [and] milk for [another] three days; and live on air for [the next] three days. (124)

One should take curd and milk to the measure of three *palas* and one *pala* of clarified butter. This is called the sacred Vedic penance of *Kṛichhraḥ*. (125)

One should take one meal for a day, live on unsolicited food for one night and fast for a day. This is called *Pâdakṛichhraḥ*. (126)

If one lives on milk for twenty-one days, [the penance is called *Kṛichhratikṛichhraḥ*. And it is called *Parâka* when one fasts for twelve days. (127)

If one takes every day a morsel of oil-cake, curd and powdered grain [for four days] and fasts for another day, [the penance] is called *Soumyakṛichhraḥ*. (128)

If each one of all these is performed, in order, for three days, (the penance) is known as *Tulápurusha* [extending over] fifteen days. (129)

One should drink the tepid milk flowing from [the udders of] a *Kapilá*-(cow) when milched. This is the penance *Vyasakṛitaḥ* (performed by Vyasa). It purifies even a *Chaṇḍála*. (130).

To take meals in the night is known as *Nakta* (*Vrata* or night penance). *Chándráyaṇa* is spoken of [as the penance] for sins for which no expiation is laid down. (131)

Persons, having asceticism for wealth, obtain the same fruits by these penances, as they get by performing *Agnistoma* and other Sacrifices with twofold sacrificial presents. (132)

One, given to the study of the *Védas* and of forgiving, [disposition], if he makes enquiries into the *Dharma-S'ástras*; and a householder too, if he is endued with purity and good conduct;—become freed [from sins]. (133)

[The religious rites] of the twice-born have been described. O great R*ishi*, hear, I shall hereafter describe what brings about the fall of *S'údras* and women. (134)

Recitation [of the *Gáyatri*], austerity, and journeys to sacred places, adoption of a *Sannyása*-life, practice of *Mantrams* and adoration of Deities,—these six bring about the fall of women and *S'údras*. (135).

The woman, who, during the lifetime of her husband, fasts while performing a religious rite, robs the longevity of her husband. Such a woman goes to hell. (136)

A woman, desirous of bathing in a sacred water, should drink the water washing the feet of her husband, of S'iva or of Vishṇu. She should, thereby, attain to the most excellent station. (137)

A woman is [always] the left limb, the husband being alive or dead; and he, the right one. But in a *S'ráddha*, sacrifice, and marriage, a wife should always [be placed] in the right. (138)

Soma (the Moon), the *Gandharvas*, and the *Angiraḥ* have conferred purity on them; and Fire, all holiness. Women are, therefore, always holy. (139)

By birth, one is known as a *Bráhmaṇa*; and by the purificatory rites, he is called a *Dwija* (twice-born). He attains to the dignity of a *Vipra* by learning; and by these three, to that of a *S'rotriya*. (140)

He, who studies the *Véda-S'ást a* and follows the import of Scriptural injunctions, is called a *Védavid* (one knowing the *Védas*); his utterance is sanctifying. (141)

That religion is to be known as the highest which a leading *Bráhmaṇa*, knowing the *Védas*, follows—but not that which is followed by ten thousand illiterate persons. (142)

By reciting [the *Gáyatrí*] and making *Homa* (offering oblations to the Fire), foremost persons of the twice-born race shine like fire; and [they] meet with ruin, by accepting presents like fire by w ter. (143)

Like the wind driving away the clouds in the sky, the learned and foremost twice-born persons dissipate the sins begotten of accepting presents, by *Práṇáyáma*. (144)

When a *Vipra*, after taking his meals or rinsing his

mouth, remains with a wet hand, he gets his wealth, strength, fame, energy and life lessened (145)

One should not partake of his food, who, seated on his seat, rinses his mouth in the dining room; and by taking it, one should perform a *Chândrâyana.* (146)

One should not partake of his food, who, placing a vessel on his seat, rinses his mouth; and by taking it, one should perform a *Chândrâyana.* (147)

[If] the foremost of the twice-born, after taking his meals and washing his hands, drinks the water thereof, the *Asuras* partake of his food; and the departed Manes go back disappointed. (148)

There is no *S'âstra* superior to the *Véda*; there is no elderly person superior to the mother; and there is no friend superior to charity both in this world and and in the next. But what is given to an unworthy person, consumes the family up to the seventh generation. (149)

When food is offered in an iron vessel, the Celestials do not accept the *Havya*; and the departed Manes do not accept the *Kavya.* That food is like excreta unto him who partakes of it; and the giver, too, goes to hell. (150)

A learned person should not serve food, placed elsewhere, with his left hand; nor should he do it in an iron vessel. (151)

He, who in a *S'râddha*, feeds the departed Manes in an earthen vessel—both he and the partaker—go to hell. (152)

When other vessels are not available, one may offer [food] in an earthen vessel with the permission of the twice-born persons. Their words, true or false, constitute an authority. (153)

There is no virtue for the person who gives alms in golden, iron, copper, belmetal, or in silver, vessels The accepter thereof also partakes of sins. (154)

[A *Bhikshu*] should never, even in a calamity, take his food from belmetal vessels; for the *Yatins* should take their meals [only] on *Paláśa*-leaves, and a householder, from a belmetal vessel. (155)

A *Yatin*, taking his food from a belmetal vessel, reaps the sin of both the belmetal vessel and the householder. (156)

A *Bhikshu* is not visited by sin by taking food from golden, iron, copper, belmetal and silver [vessels]; but he commits a sin by taking those vessels. (157)

If [one] pours water into [a *Bhikshu's*] hands, then offers alms and again pours water—that alms becomes like [the mount] *Meru*; and that water, like an ocean. (158)

[A *Bhikshu*] should collect alms by begging from door to door, as a bee collects honey from flower to flower, even from amongst the *Mlechchha*-families. But food, collected from one house, should not be partaken of even in *Vṛihaspati's* house. (159)

One, who, leaving the domestic mode of life, begs boiled rice except in a calamity, should drink *Vajra* (sour gruel) for ten nights; and water, for three nights. (160)

Barley mixed with the urine of a cow and boiled with clarified butter is called "*Vajra.*" So the divine Atri has said. (161)

A *Brahmacharin*, a *Yatin*, a student, one who maintains his preceptor, a wanderer and a man of poor means,—these six are described, in the *Smṛiti*, as the *Bhikshus*. (162)

A mortal should know his *enciente* wife for [the first] six months; and again, after the child has teethed Such is the religious prescription. (163)

The first is Brahmanicide; the second is co-habitation with a step-mother; and the third is the drinking of spirituous liquors; the fourth is called theft [of gold from a *Brâhmaṇa*-master]; the fifth is association with these sinful wights;—these are heinous crimes. (164)

For the purification of these sins, one should perform three penances for three years successively; by it, one becomes freed from the sin of Brahmanicide when committed unknowingly. (163)

It is laid down that one-half [of the sin] of Brahmanicide [visits a man for killing] *Kshatriyas*; similarly, six and twelve portions, for [killing] *Vais'yas* and *S'ûdras*. (166)

The destroyer of a woman is purified by taxing his meals in the night and sleeping on earth for three months; and by performing thirty *Prâjâpatyas*. (167)

A twice-born person, who takes food from a washerman, or from an actor, or from one who lives on bamboo-work, should perform a *Châṇdrâyaṇa*. (168)

By knowing women of lowcastes, taking their meals and lying with them on the same bed, one should get [himself] purified with a *Parâka*. (169)

By drinking the water [that lies] in a *Chaṇḍâla's* vessel, the foremost of the twice-born should live, for thirty-seven days, on barley and the urine of a cow. (170)

A *Brâhmaṇa*, who unknowingly partakes of cooked food touched by outcastes or by women in [their] menses, should perform half-a-*Prâjâpatya*. (171)

The [following are the means of] expiation for the four castes when they [happen to] paitake of a *Chaṇ*-

dála's food. A *Bráhmana* should perform a *Chándráyana*; and a *Kshatriya*, a *Sántapanam.* (172)

A *Vai'sya* should perform a penance and live on the *Pañchagavya* for six nights. A *S'údra* should perform [the same] for three nights and purify [himself] by making gifts. (173)

If a *Bráhmana*, getting upon a tree, eats its fruits and a *Chandála* standing down touches its root, what would be the penance [for that *Bráhmana*]? (174)

With the permission of other *Bráhmanas*, he should bathe with the cloth on; that *Vipra* should take his meals in the night [for one day] and purify [himself] by taking clarified butter (175)

If getting upon the same tree, a *Bráhmana* and a *Chandála* eat the fruits thereof, what then would be the penance [for the former]? (176)

Having obtained permission from [other] *Bráhmanas*, he should bathe with the cloth on. Then after fasting for a day and night, he should purify [himself] by taking the *Pañchagavya*. (177)

What would be the penance then, when a *Bráhmana* and a *Chandála* getting upon the same branch of a tree eat its fruits? (178)

He becomes purified by taking the *Pañchagavya*, after fasting for three nights. (179)

The purification for knowing a *Mléchchha*-woman [consists] in a *Sántapanam*, or, it is said, [one may attain to] purification by performing a *Taptakrichhrah*. (180)

If a person lives with a wife known by a *Mléchchha*, [he becomes purified] by bathing with the cloth on and drinking clarified butter. (181)

Again, [for knowing a woman] brought by another for [the purpose of] procreating a son, [one becomes]

purified by bathing in the water of a river and drinking clarified butter. (182)

By co-habiting, unknowingly, with the women of the *Chaṇḍâlas, Mlêchchhas, Swapachas,* as well as those who observe the *Kapâla-Vrata,** one is purified by a *Parâka.* (83)

But if one knows them, willingly, and procreates children, he is degarded to the same caste; there is no doubt in it, for that man is born as her son. (184)

If a twice-born person, being anointed with oil or clarified butter, passes urine or excreta; or if a twice-born person being anointed with oil or clarified butter, touches a *Chaṇḍâla*;—he should, after fasting for a day and night, purify [himself] with the *Pañchagavya.* (185)

By touching hairs, insects, nails, nerves, bones, and thorns, one becomes purified by bathing in river-water and drinking clarified butter. (186)

By touching the bones of a fish, or of a jackal, nails, an oyester-shell, or a small univalve shell, one becomes purified by bathing and drinking hot clarified butter purified by gold. (187)

The purity [or-otherwise] of a cow-shed, a boiler-house, oil-mill, sugarcane-press, women and diseased persons should not be discussed (*i.e.*, they are always pure). (188)

A woman is not sullied by being known by another; nor a *Brâhmaṇa*, by [harmful] Vedic rites; nor a [river] water, by urine and excreta; nor fire, by burning impure articles. (189)

Women were first enjoyed by the Celestials; then, by the moon, the *Gandharvas* and the Fires. Afterwards

* Lowcastes: offspring of a *Brahmana*-mother and a fisherman father.

came men to enjoy them. They are never affected by any sin. (190)

When a woman conceives by being known by a *asavarṇa* (*i.e.*, one belonging to a higher caste than she), she remains impure till she does not give birth to a child. (191)

When, after delivery, the menstrual blood is seen, the woman becomes purified like pure gold. (192)

If despite her complete unwillingness, a woman is known deceitfully, forcibly or stealthily, that woman, unaffected by any sin, should not be renounced; for she has not done so willingly. [Her husband] may hold congress with her at the time of the menses, [for a woman] becomes pure at the flowering time. (193—194)

A washerman, a cobbler, an actor, a *Varuda*, a *Kaivarta*, a *Méda*, and a *Bhilla*—these seven are known, in the *Smriti*, as degraded castes. (195)

By knowing their women, taking their food and accepting gifts from them, if willingly, one should perform *Prâjâpatya* for a year; and, if unknowingly, two *Chândrâyaṇas*. (196)

The woman, who has once been known by the *Mléchchhas*, or by the perpetrators of crimes, becomes purified with the *Prâjâpatya* and the menstrual flow. (197)

The woman, who has once, being taken away forcibly, or herself, by being imposed upon, been thus known, becomes purified with a *Prâjâpatya*. (198)

If the menses appears in women who have been practising hard austerities for a long time, their religious observances are not destroyed thereby. (199)

If a twice-born person drinks water from vessels contaminated by spirituous liquors, he becomes purified

by a *Krichhrapáda* and by undergoing the purificatory rites once again. (200)

The trees, belonging to degraded castes and having many flowers and fruits, could be enjoyed by all with their fruits and flowers. 201)

If a twice-born person drinks water touched by a *Chandála*, he becomes purified by a *Krichhrapáda*. So the ascetic Apastamva has said. (202)

What would be the penance for drinking water from a well contaminated by phlegms, shoes, excreta, urine, menstrual blood of a woman and spirituous liquor? (203)

[To fast] for one day, two, and three, days, is the purifying penance for the [three] twice-born castes [severally] To take meals in the night is the punishment for a *S'udra*. (204)

By touching [an article] immediately vomitted out, a *Vipra* should bathe with his raiment on; [by touching] what was ejected on the previous day, [one should fast for] a day and a night; [and by touching what was ejected] days before, [one should fast for] three days (205)

The head, neck, thighs and feet being contaminated with spirituous liquor, one should fast, in order, for ten, six, three and one day. (206)

By once unknowingly drinking spirituous liquors, except *Surá*-(wine), the foremost of the twice-born becomes purified by living on the urine of a cow and barley for ten nights. (207)

The Celestials do not partake of the food nor drink the water offered by the foremost of the twice-born, who eats the food of a drunkard or of a *Chándála*. (208)

The woman, who falls down from the funeral pyre, [of her husband], or who gets no menses on account

of a disease, becomes purified by a *Prâjâpatya* and feeding ten *Brâhmaṇas*. (209)

The twice-born persons,—who, returning from a life of mendicancy or coming back alive from water, fire, or from a vow of fasting to death, desire again to lead the domestic mode of life,—should perform three *Prâjâpatyas* or one *Chândrâyaṇa*. And it is said that they are required to perform all the purificatory rites beginning with the *Jâtakarman*. (210—211)

No impurity [should be observed], no water [should be offered], no tears [should be shed], no singing of merits, no expression of sorrow, and no living on a bare bedstead, should be done for those killed by a *Brâhmaṇa's* imprecation. (212)

He, who does so out of affection or fear, should perform one purifying penance by living upon the urine of a cow and barley. (213)

Three nights [form the period of purification] for him, who, being aged, losing all knowledge of the purificatory injunctions of the *Smṛiti* and neglecting the instructions of a physician, kills himself, by falling down from a high place, or by entering into water, or fire, or by fasting. His bones should be deposited on the second day. And performing the watery rite on the third day, [his son] should perform the *S'râddha* on the fourth. (214—215)

Whence would his welfare come and how could his ignorance be destroyed, in whose house there is not a single cow followed by a calf? (216)

A cow being killed by excessive milking, carrying an excessive load, by its nose being bored through, in a river or in a mountain, or by being shut up, one should perform a *Pâdana*. (217)

The virtuous driving of a ploughshare, is by eight bulls; [to do so by] six bulls, is what is in general practice; to do so by four [is the work] of the cruel-hearted; one who does so by two bulls, is the killer of a bull. (218)

It is laid down in the *Smṛiti* that two bulls shall carry a plough for one *prahara*; four, up to mid-day; six, up to the third part of the day; and eight, for the whole day. (219)*

One killing a cow by a piece of wood, a clod of earth, or a stone, should perform the distressing penance of *S'ântâpanam*; if she is killed by a earthen clod, one should perform the *Prâjâpatya*; and if by an iron, a highly distressing penance. (220)

When the penance is completed, one should feed the *Brâhmaṇas* and make a gift of a cow with a bull unto a *Vipra*. (221)

The penance for killing a *S'ûdra* is also laid down for slaying a *S'arabha*-deer, camel, horse, elephant, lion, tiger or an ass. (222)

By killing a cat, an alligator, a mungoose, a frog or a bird, one should either drink [only] milk for three days or perform a *Pâdakṛichhraḥ*. (223)

[Fasting for] three nights [effects] the purification of one touched by a *Chaṇḍâla* or of one sullied by urine or excreta. And by taking the residue of one's own food, he should act similarly (*i.e.*, fast for three nights). (224)

The purification of contaminated tanks, wells and pools [of water, is effected] by taking out one hundred

* The import of the *S'loka* is, that one commits no sin if he makes these bulls work for a limited time, so that they may not suffer from excessive toil or exhaustion.

jarfuls of water and then by [throwing into them] *Pañchagavya.* (225)

[If the water of a vessel] is sullied by bones or skin or by asses or dogs, all its water should be thrown off, and its purity, [effected by] rubbing. (226)

The water, of a vessel in which a cow is milked, that in a leather bag, that in an instrument for fetching water, that in the hands of an artizan or of a mechanic, that used by women, aged persons or by children, and that used by them whose impurity has not been marked, are [always] pure. (227)

The [question of] impurity should not be thought of when a city is besieged, in an inaccessible place, in an encampment, when the house is set on fire, when a sacrifice is begun, or in great festivities. (228)

By drinking water from a place whence travellers get water for drinking, in a forest (*i.e.*, in an unknown tank), in a vessel, in a well, in a *Droṇi* (vessel containing water for bathing), or that trickling down from the sheath [of a sword], or that touched by a *S'wapâka* or by a *Chaṇḍâla*, one becomes purified with the *Pañchagavya.* (229)

If one drinks the water of a well polluted with semen, excreta or urine, one becomes purified in three nights. [By drinking such water] in a jar, [one should perform] the *Sântápanam.* (230)

If a leading twice-born person unknowingly drinks water contaminated by an entirely or partially rotten dead body, he should, by so drinking, perform the penance of *Taptakṛichhraḥ.* (231)

By drinking the milk of a she-camel, that of a she-ass, or that of a woman, the foremost of the twice-born should perform the penance of *Taptakṛichhraḥ.* (232)

The foremost of the twice-born, when, having still the leavings of food in his mouth, touched by a caste outside [the pale of the recogniged castes], should, after fasting for five nights, get purified with the *Pañchgavya.* (233)

The water that gives satisfaction to the kine, that which is in natural state, that which lies on earth, that which is in a leather bag, that which is in currents, or that which is taken up by an instrument, is [always] pure. (234)

Bathing is laid down [for him, who is] touched by a *Chaṇḍála*; when so touched while, he has still the leavings of food in his mouth, [one] should get purified [by fasting] for three nights. (235)

Articles brought from a machine are never impure; all the instruments are pure, except that which manufactures wine. (236)

Barley, gram, date, or camphor, whether broken or unbroken, are held to be pure by the *Smṛiti.* Other articles, when separated from husks, are pure. (237)

The actions of women are not to be discussed; [they are always] pure. Rain-drops are always unsullied, and so is the dust driven by the wind. (238)

If one, amongst many articles lying together, becomes sullied, only that one is to be considered impure, and not the others under any circumstances. (239)

Of all sitting in the same row but taking meals separately, if one puts on a cloth dyed with indigo, all of them [become] impure, according to the *Smṛiti.* (240)

He, in whose cotton cloth or silk raiment indigo dye is seen, should have to fast for three nights; and others, for one night only. (241)

"O lord, O thou having asceticism for wealth, do

thou tell how could one be purified, if he touches what should not be touched in the night after sunset." [Said the R*ishis.*] (242

[ATRI said :—]

Touching, in the night, after sunset, the water brought during the daytime, brings about the purification of all, except the touching of a dead body. (243)

Thereupon a learned person] after examining the place, time, age, power and [the nature of] the sin, should determine the penance for the sin, the expiation of which has not been spoken of. 244)

There is no sin in being touched while going to see idols, in marriages, in sacrifices, and in all sorts of festivities. (245)

A'ranálam (gruel made from the fermentation of boiled rice), milk, fried paddy, curd, sour gruel, any article fried with oil, buttermilk, [even when made] by a *S'údra* does not bring on any sin. (246)

Raw meat, clarified butter, oil, and oily substances entrailed from fruits, even when kept in vessels of degraded castes, attain to purification when brought out. (247)

By knowingly drinking water from the *S'údras*, a *Brahmana* should fast for a day and night and, [then] after bathing, should get [himself] purified with the *Pañchagavya*. (248)

The *Vipra*, who maintains the Sacred Fir , if he commits a great sin, should throw the vessels into the water, and then replace the Fire. (249)

His food should not be taken, who, without taking the *Viváha*-Fire (*i.e*, without marrying), wishes to lead the domestic mode of life, for he is known in the *Smriti* as one whose cooking is useless. (250)

By taking food from one whose cooking is of no value, a twice-born person should perform a penance. By thrice performing the *Prâṇâyama* in the waters, rinsing his mouth and taking clarified butter, he attains to purification. (251)

For the expiation of the sin of *Pañchasúna*,* one should perform a *Vais'wadêva*-[Sacrifice] in the *Vaidik*-, *Loukik*-(ordinary), and the *Hutochchhista*-,† Fire, either in water or on earth. (252)

If the eldest brother becomes disqualified, the youngest, endued with accomplishments and knowledge, [and therefore] the best, should marry and set up the Sacred Fire before [his elder brother]. (253)

If the eldest brother is unsullied by any sin and [the younger brother] sets up the Sacred Fire before, he commits the sin of Brahmanicide daily; there is no doubt in it. (254)

Bathing is laid down for him who is touched by a *Mohâ-Pâtakin*. Bathing is [also] laid down for him who partakes of his food. (255)

By associating with the degraded for a month or a fortnight, one attains to purification by living on barley and the urine of a cow for half-a-month. (256)

By [knowingly] taking once the food of a degraded person, the foremost of the twice-born should perform half-a-*Krichhraḥ*. By unknowingly eating it, he should perform a *Sântapanam*. (257)

* Hearth, (iron) mortar, pestle, flat stone and a wooden mortar,—these five are called *Súnd*. The expiation is for the sin that accrues from killing animals in all these.

† The fire that is kept up by clarified butter after the performance of the daily *Homa*.

When a person partakes of the food of a degraded one or takes his meals in a *Chaṇḍála's* house, he should live upon water [only] for a fortnight. S'átátapa has said so. (258)

No cremation should be performed for those that are killed by a *Bráhmaṇa* or by a cow, nor for the degraded; this is the deliverance of S'aṅkha. (259)

The twice-born person, who under the influence of lust, knows a *Chaṇḍála*-woman, should get [himself] purified by three penances [performed] according to the regulation of the *Prájápatya*. (260)

If a *Bráhmaṇa* takes food or accepts [a present] from a degraded person, he should, after vomitting the food and returning the present, perform an *Atikṛichhraḥ* (a highly distressing penance). (261)

One should not touch the wood, clod of earth, or the twig fallen on a dead body from the hands of a degraded caste, nor the residue of his food; [by doing so], one should fast for a day and night. (262)

By touching a *Chaṇḍála*, an outcaste, a *Mléchchha*, a wine-bowl, or a woman in [her] menses, a twice-born person should not take his meals. If [he is touched by any of these,] while taking [his] meals, [he must at once stop.] (263)

Thereafter he should not take his meals; and giving up his food, he should bathe. And being commanded by the *Bráhmaṇas*, he should fast for three nights. And taking *Yávaka* (food prepared from barley) together with clarified butter, he should complete the sacrifice. (264)

Purification is [effected by fasting] for three nights, if a person, while taking meals, touches a crow or a fowl; [if he does so] with the leavings of food in his mouth

[he should get himself purified by fasting] for a day. (265)

By undertaking the duties of a perpetual religious student, vowing lifelong abstinence and chastity, he, who deviates from them, should perform a *Chândrâyana* extending over a month S'âtâtapa has said so. (266)

Prâjâpatya is laid down for holding sexual intercourse with a beast, or with a harlot. By holding intercourse with a cow, one should perform a *Chândrâyana* spoken of by Manu. (267)

By discharging semen into inhuman females except a cow, into a woman in [her] menses, into others that have no female organs (*i.e.*, a man or a eunuch), or into water one should perform the penance of *Sántapanam.* (268)

If one touches a woman in [her] menses, a woman who has given birth to a child, or a lowcaste woman, he should get himself purified by [fasting for] three nights This is the eternal regulation. (269)

If one cohabits with a woman in [her] menses or with lowcaste women, he is known as being obliged to perform a penance; he should [take his] bath before that. (270)

[By touching them while passing urine,] one should observe [fasting] for one night; and for three nights, while passing excreta; for three nights, while drinking water; and for five or seven nights, while holding intercourse. (271)

A *Prâjâpatya* is laid down for those touching [them], while taking meals; and [fasting] for a day and night, while cleansing the teeth with a piece of wood. This is the purifying regulation according to the *Smriti.* (272)

By being touched by dogs, *Chandilas* or crows,

a woman in her menses should remain fasting till [the menstrual period] and should get herself purified by bathing in time. (273)

If a woman, in her menses, is touched by camels, jackals or hogs, she should remain fasting for five nights and get herself purified with the *Pañchagavya.* (274)

[In case of] women, in their menses, touching each other, a *Bráhmaṇa*-woman, touching another *Bráhmaṇa*-woman, should remain fasting for one night and get herself purified with the *Pañchagavya.* (275)

[In case of] women, in their menses, touching each other, a *Bráhmaṇa*-woman, touching a *Kshatriya*-woman, should get herself purified by [fasting for] three nights. This is the deliverance of Vyása. (276)

[In case of] women, touching each other while in menses, a *Bráhmaṇa*-woman, touching one born of a *Vais'ya*, should fast for four nights and get herself purified with the *Pañchagavya.* (277)

[In case of] women, touching each other while in menses, a *Bráhmaṇa*-woman, touching one born of a *S'údra*, becomes purified by [fasting for] six nights. [This is rule when] a *Bráhmaṇa*-woman does so willingly. (278)

If a *Bráhmaṇa*-woman unknowingly touches them all, she should perform half the penance. This has been described as the purification for the four *Varṇas.* (279)

S'aṅkha's deliverance is :—If a *Bráhmaṇa* is touched by another *Bráhmaṇa* having the leavings of food in his mouth, while taking meals or passing urine, he should bathe ; the recitation of the *Gáyatrí* and performance of *Homa* are for the *Bráhmaṇa* who is [similarly] touched by a *Kshatriya ;* when by a *Vais'ya*, he should perform a *Nakta-Vrata* (abstention from food during the

night); and fasting [is for him, if similarly touched by] a *S'údra*. (280—281)

A cobbler, a washerman, one making articles of bamboo, a fisherman and an actor,—having touched all these out of stupefaction, a twice-born person should, being self-restrained, rinse his mouth. (282)

By being touched by these, a twice-born person should drink water for one night; by being touched by them, having the leavings of food in their mouth, he should [fast] for three nights and get himself purified by drinking clarified butter. (283)

The *Bráhmaṇa*, who goes under the shadow of a *S'wapâka*, should bathe and get himself purified by drinking clarified butter. (284)

A twice-born person, against whom a charge is laid, should perform the penance for Brahmanicide in the forest, or fast for a month or perform a *Chándráyaṇa*. (285)

When a false accusation is made, [one should] perform the penance for the destruction of an embryo. Fasting for twelve days, he should get himself purified by a *Paráka*. (286)

By killing a deceitful *Bráhmaṇa*, one should perform the penance for killing a *S'údra*. A qualified person, having killed one who is shorn of accomplishments, should perform a *Paraka*. (287)

If a man, sullied with a minor sin, breathes his last, the person, who performs the funeral rite for him, should perform two *Prájápatyas*. (288)

If a twice-born person, while taking meals, touches [another] out of excessive love, he should perform the *Nakta* (night-fasting) for three nights; and if not out of love, he should fast [for three nights]. (289)

By eating the residue of the food taken by a cat, crow, dog, or a mungoose, or a food contaminated by hairs or by insects, one should drink the highly powerful decoction of *Brahmi*-leaves. (290)

By willingly getting upon a conveyance drawn by camels or asses, or by bathing in a nude state, a *Vipra*, should become purified with the *Prânâyâma*. (291)

[When one], having suppressed the vital airs, recites the *Gâyatri* thrice with the *Vyahriti-Pranava*, and the *Mantram*-"*A'pojyotih*, it is called *Prânâyâma*. (292)

In *Panchagavya*, one must put one portion of dung; twice, urine; fourfold, clarified butter and milk; and eight times curd, of a cow. (293)

A *S'ûdra* who takes the *Panchagavya* and a *Brâhmana* who drinks spirituous liquors are equally guilty. They live in hell for good. (294)

The milk of a she-goat, of a cow, or of a she-buffaloe which eat unholy things (excreta, etc , [should never be used] in *Havya* and *Kavya*; and cowdung [of such a cow] should never be used for paste. (295)

The milk of those that have more or less udders, as well as that of those which drink milk from the udders [of other kine] must never be offered to the Celestials; even though offered, it remains *A'huta* [unaccepted, *i.e.*, like that which has not been offered at all]. (296)

By taking food at the rite of depositing the Sacred Fire, in a *Soma-Yajña* (Moon-Plant Sacrifice), at the rite of *Simantonnayana*, at a *S'râddha* consequent on a birth, and at the first *S'râddha*, one should perform a *Chândrâyana*. (297)

A *Kshatriya's* food destroys energy, and a *S'údra's* food destroys *Brahma*-vigour. He, who partakes of his daughter's food, eats the dirt of the earth. (298)

If one's own daughter does not give birth to a child, the father should not take his meals at her house. He who takes food out of love, goes to the *Puya*-Hell. 299)

One informed of the esoteric meaning of all the Scriptures, who having studied the four *Védas*, takes his meals in a *Kshatriya's* house, is born as a virmin in excreta. (300)

The departed Manes, of a twice-born person, who, except in a calamity, takes food at the first *S'raddha*, at that taking place in the third fortnight, at a six-monthly, monthly, or at an annual *S'ráddha*, become degraded. (301)

[By taking food] at the first *S'ráddha*, [one should perform] a *Chándráyaṇa*, at a monthly, a *Paraka*; at a third fortnightly, an *Atikrichhraḥ*; at a six-monthly, a *Krichhraḥ*; at an annual, a *Padakrichhraḥ*; and at the next annual, [he should fast] for a day. (302)

The departed Manes, of the twice-born person, who, without observing *Brahmacharyya*, takes his food in monthly *S'ráddhas*, *Parva-S'ráddhas*, at a twelfth-day-*S'ráddha*, in a third-fortnightly, or at an annual *S'ráddha*, fall down, even if when stationed in the region of Brahmá. (303)

By fasting for a day, when taking food in a *S'ráddha* which should be performed on the eleventh day; and for three days when taking food prepared by many persons collectively;—a *Vipra*, duly reciting the *Mantram*- "*Kushmaṇda*," should offer clarified butter to the Fire. (304)

By taking the food of that wicked-souled wight in whose house twice-born persons do not take meals either in a fortnight or in a month, a twice-born person should perform a *Chándráyaṇa*. (305)

The house, which does not resound with Vedic recitation, which is not adorned with kine, and which is not filled with children, is like a cremation-ground. (306)

The place, where many people, even when laughing, do not speak of any thing else but religion, is, even when without any Religious Code, religious and therefore holy, according to the *Smṛiti.* (307)

He, who unknowingly salutes a lowcaste person, should immediately bathe and get [himself] purified by taking clarified butter. (308)

If, when ready for bathing, a twice-born person takes his meal or drinks water, he should, after bathing and being self-restrained, recite the *Gáyatrí* for eight thousand times. 309)

To cleanse the teeth with a finger, to eat unmixed salt, and to eat earth is equally sinful like eating beef. (310)

[To live under] the shade of a *Kapithva*-tree during the day, [to take] curd in the night, [to live] under the shade of a *S'amí*-tree, to use a cotton-reed for cleaning the teeth, robs even *Vishṇu's* prosperity. (311)

The Sun [when seen at the rising], the wind [of the cremation ground], the water on the finger-nails, the water in a pitcher touched by a cloth at the time of bathing, the dust of a broomstick, and water sprinkling from the hairs, destroy the virtue acquired in the day. (312)

He, who is covered with the broomstick dust and the water sprinkling from hairs, [both] originating from a temple, is [said to be] sprinkled with the *Ganges*-water. (313)

The earth, in an anthill, in the hole of a mouse, in the water, in the cremation-ground, at the root of a tree, in a temple, and that dug by bulls, should always

be discarded by learned persons seeking their well-being. (314)

Earth freed from pebbles and stones, should be collected from a holy place. (315)

[While passing] excreta, [holding] sexual inter-course, [making] *Homa*, cleansing the teeth, bathing, taking meals, and making adorations, one should always abstain from speaking at all. (316)

He,—who, always abstaining from speech, takes his meals for full one year,—lives gloriously in the celestial region for a thousand *Koti Yugas*. (317)

Placing the feet on the seat and binding the waist and knee-joints with a piece of cloth (*Proud'apâda*), one should not bathe, make gifts, recite the *Gâyatri*, perform *Homa*, take meals, adore the Deities, study the *Védas* and offer oblations to the departed Manes. (318)

He,—who, having killed a leading *Brâhmaṇa*, gives away his all,—reaps the fruit of destroying a fœtus after having killed all creatures. (319)

To make gifts is known as necessary on the occasion of an eclipse, a marriage, the last day of a month and at the delivery of a woman. It is therefore better [to make gifts] even in the night. (320)

He, who gives away a sacred thread of silk, cotton, or *patta* (woven silk), wins the fruit of making a gift of a cloth. (321)

One should, with reverence and due rite, give away a belmetal vessel, beautified and filled with clarified butter. [By it,] he wins the fruit of an *Agnistoma*. (322)

He, who gives away a pair of excellent sandals at the time of a *S'râddha*, even when wending another (*i.e.*, improper) way, wins the fruit of giving away boil-ed rice. (323)

The person, who attentively makes a gift of an oil-vessel completely filled, forsooth, goes to the celestial region; there is no doubt in it. (324)

He, who gives food during famine; he, who gives gold in a prosperous time; and he, who gives water in a forest [where there is no water], fares gloriously in the celestial region. (325)

A cow is known, in the *Smṛiti*, as the earth, so long she gives birth, half-way, to a young one. By him, who gives away such a cow, the earth is made a gift of. (326)

The fires are gratified with clarified butter; and the departed Manes, with oblations; and all the Celestials are adored by him, who gives food daily to the kine. (327)

All the sins, inherited by one, from birth, from father and mother, are all, forsooth, speedily dissipated by the gifts of food and cloth. (328)

He, who gives away a black antelope-skin with all the necessary ingredients, rescues, from hell, a hundred generations. (329)

The Sun, Varuṇa, Vishṇu Brahmá, Soma, Fire, and the Divine Wielder of the Trident (S'iva), welcome the giver of lands. (330)

With the expiration of a hundred years [enjoyment in the celestial region], only an atom of sands, collected in heaps reaching the region of the *Saptarshi*, is destroyed.* (331)

No deterioration [of piety] is seen in him who gives away a maiden-daughter [in marriage], and in him who gives life in a disease. These three gifts bear equal fruits. (332)

The gift of learning is superior to all these gifts.

* The meaning is that there is no end of his enjoying the piety so acquired.

One, who gives it with an end in view to a non-deceitful *Bráhmaṇa* and to one's own kinsmen headed by the son, attains to the celestial region; and if disinterestedly, to emancipation. (333)

If a person seeks his own well-being, he should make gifts unto a *Bráhmaṇa*, well-read in the *Védas*, versed in all the Scriptures, devoted to parents, knowing his wife in the time of Ṛitu, (*i.e.*, immediately after the menstrual period), endued with good character and conduct, and given to bathing in the morning. (334—335)

Leaving aside learned *Bráhmaṇás*, one should not make any gifts to any other person. I have neither seen nor heard of such a course. (336)

I shall now describe the twice-born persons, who are worthy to take part in a *S'ráddha*;—by making gifts to whom the departed Manes live [in the celestial region] eternally; and [also] those, a gift unto whom becomes profitless. (337)

One should never feed these at a *S'ráddha*:—one who is short of limbs; one who is diseased; one who does not study the *S'ruti* and the *Smṛiti*; and one who always speaks the untruth. (338)

[One should not feed] a hurtful person, a deceitful person; one who hiding his ownself learns the *Véda*; one who is a servant; one who is tawny-coloured; a deaf; one suffering from white leprosy; one who is diseased; one who has a bad skin; one who has withered hairs; one who suffers from jaundice; one who wears matted locks; one who carries a load; one who is angry; one who has taken two wives; and one who has married a *Vṛishalí*. (339—340)

He, who creates dissensions; he who injures man

one who is short of limbs; or one who has an extra limb;—these should also be excluded. (341)

One who eats too much; one who has a poorly grave face; he who is egoistic; and one who is gifted with wicked intellect;—neither should any be ever given to, nor should any be ever accepted from any of these (342)

He who contaminates a row by physical deformities but is well-read in the *Védas*, is not blameable, as Yama has said, and is the sanctifier of the row. (343)

The *S'ruti* and the *Smṛiti* are described as the two eyes of the *Vipras*. One who is deficient in either of the two, is described as the one-eyed; and one who is deficient in the both, as stone-blind. (344)

ATRI has said:

"That wretch of a blind man, who has no [knowledge of] the *S'ruti* or of the *Smṛiti*, who has no character, no family, should not be given any present at a *S'ráddha*. (345)

Therefore the Brahmanahood (*i.e.*, the status and dignity) of a *Bráhmaṇa* [is encompassed] by both the *Védas* and the *Dharma-S'ástras*; and not by the *Védas* only. The divine Atri has said so. (346)

He,—who, endued with eyes stationed in *yoga*, places the forepart of his foot (*i.e.*, wends good ways), and observes the regulations and restrictions established by human usage, the *Dharma-S'ástras*, the *Védas* and the R*ishis*,—is, indeed, one endued with most excellent vision and a master of all the *S'ástras*. (347)

One should feed at a *S'ráddha*, one who observes religious vows, is born in a good family and is always devoted to the *S'ruti* and the *Smṛiti*. [By it, the residence] of the departed Manes [becomes] eternal [in the eternal region]. (348)

As long as [such *Vipras*] take morsels of food [offered] to the effulgent departed Manes, the father, grandfather and the great-grandfather, even when stationed in hell, become liberated and repair to the celestial region. Therefore, one should examine carefully the *Brâhmaṇâs* at the time of a *S'râddha.* (349—350)

A twice-born person, hearing his father dead, who does not perform the *S'râddha* at the every wane of the Moon (*i.e.*, *Amâvasyâ*) is required to perform a penance. (351)

Wealth, sons, and the family of the householder, who does not perform the *S'râddha* when the Moon is in conjunction with the *Kanyâ* (the sixth sign of the zodiac, *i.e.*, in the dark-fortnight of the month of *A's'vin*) become destroyed by the sighs of the Manes. (352)

When the Sun is in the *Kanyâ*, the departed Manes get good sons. The region of the dead remains always empty till the seeing of the *Vṛis'chika* (the sign *Scorpio*, *i.e.*, till the *Amâvasyâ* of the month of *A's'vin*). (353)

Thereupon, if, at the advent of the *Vṛis'chika* (*i.e.*, on the *Amâvasyâ*), the departed Manes become disappointed [for the non-performance of the *S'râddha*], they, imprecating a highly dreadful curse on the son, brother, daughter's son, or son's son, return to their own habitations. (354)

Those, who are devoted to the rites for the departed Manes, attain to the most excellent condition. (355)

As fire exists in all [pieces of] wood [in an invisible form but is manifested] by friction, so virtue is, forsooth, visible by gifts made at a *S'râddha*. (356)

To make gifts at a *S'râddha* is undoubtedly equal to the understanding of the meaning of all the scrip-

tures, bathing at the sacred places and the fruit of all the scriptures. (357)

Like the Sun freed from all clouds, like the Moon released from Ráhu, one,—laden with all sins and minor sins,—does undoubtedly, freed from all sins, get over all miseries and attains, himself, to all sorts of felicity. (358—359)

Of all gifts, that made at a *S'râddha* is superior. The gift [made] at a *S'râddha* is [the instrument of] purification, when sin equal to [the Mount] Meru [in height] is committed. By performing a *S'ráddha*, one reigns supreme in the celestial region. (360

A *Bráhmaṇa's* boiled rice is ambrosia; that of a *Kshatriya* is known, in the *Smṛiti*, as milk; that of a *Vais'ya* is simple food; and that of a *S'ûdra* is blood. (361)

All this has been described by me at the time of a *S'râddha* [at a rite for] the *Vais'wadévás*, at the *Homa*, at the adoration of a Deity and at the recitation. (362)

Because the boiled rice of a *Vipra* is sanctified by the Rig-, *Yajush-*, and the *Sáma-*, (*Mantram*), it is ambrosia; because a *Kshatryia's* boiled rice is subject to the dominations of laws and acquired by fair ways and religious rites, it is called milk; and a *Vais'ya's* boiled rice is called so, because [it is acquired] by tending cattle. (363)

In the *Smṛiti*, there are ten classifications of *Vipras*, *viz.*, a *Déva*, an ascetic, a twice-born one, a king, a *Vais'ya*, a *S'údra*, a *Nisháda*, a beast, *Mlechchha* and a *Chaṇdála*. (364)

One who performs [both the morning and evening] adorations, the sacred bath, the recitation of the *Gáyatri*, the *Homa*, the daily adoration of the Deities,

and who receives guests and worships the *Vais'wadévas*, is called a *Déva-Brâhmaṇa*. (365)

A *Vipra*, who lives on vegetables, leaves, roots and fruits, always lives in the forest, and always performs a *S'râddha*, is called a *Muni*. (366)

He, who daily studies the *Védânta*, gives up companionship, and discusses the *Sâṅkhya-Yoga*, is called a *Dwija*. (367)

That *Vipra*, who, in the very beginning of a battle and before all, strikes all holders of bow with weapons and defeats [them],—is called a *Kshtra*. (368)

That *Vipra*, who is given to agriculture, who tends kine, and who drives a trade, is called a *Vais'ya*. (369)

That *Vipra*, who sells shell-lac, salt, saffron, milk, clarified butter, honey, or meat, is called a *S'údra*. (370)

A *Vipra*, who is a thief or a robber, or who is ever prone to give bad advice or give vent to harsh words, and who is always fond of fish and flesh, is called a *Nishâda*. (371)

A *Vipra* who does not know the true nature and being of *Brahmaṇ* but is always proud of his sacrificial thread, is for that sin called a *Pasu* (beast). (372)

A *Vipra*, who unhesitatingly obstructs [the use of] tanks, wells, watery expanses, pleasure-grounds and lakes, is called a *Mlechchha*. (373)

A *Vipra*, who is devoid of all religious rites, is ignorant, innocent of all forms of religions and is cruel to all creatures, is called a *Chaṇḍâla*. (374)

Those, failing to understand the *Védas*, study the *Dharma-S'âstras*; those, failing to master the *Dharma-S'âstras*, study the *Purâṇas*; those, failing to acquire proficiency in the *Purâṇas*, betake to agriculture; and

those, failing in it, become *Bhâgavatas* (deceitful followers of Vishṇu.) (375)

The astrologers (*i.e.*, who live by astrological calculations): the followers of the *Atharvaṇ*; and those, who recite the *Purâṇas*, without understanding their meaning;—should never be invited at a *S'râddha*, sacrifice and at the distribution of great gifts. (376)

[In doing so,] a *S'râddha* for the Manes, becomes dreadful, a gift becomes fruitless, and a sacrifice becomes profitless; therefore, one should always shun them. (377)

The four [classes of] *Vipras*, who sell sheep, who are painters, who are physicians, and who read the positions of stars, should never be adored, even if they are equal to *Vṛihaspati* in learning. (378)

The panegyrists, the flatterers, cheats, those who act harshly, and those who are avaricious,—these five *Brâhmaṇas* should never be adored, even if they are equal tc *Vṛihaspati* in learning. (379)

A maiden, who is bought, should never be taken as a wife; the sons, begotten on her, are not qualified to offer funeral cakes to their departed Manes. (380)

Even when pierced with arrows in all his eight limbs, if a twice-born person drinks water with his palm, it is tantamount to the drinking of spirituous liquor or to the taking of beef. (381)

By washing the feet of *Brâhmaṇâs* [lying] with thighs upraised, one lives like a *Chaṇḍâla* (*i.e.*, in an impure state) till he immerses himself in the Ganges. (382)

The touching of the shades of lamps, beds, and seats, of the cotton-wood intended for cleansing the teeth, and of the dust raised by a goat,—robs even the prosperity of S'akra. (383)

[To bathe] in a well, is ten times more [meritorious] than [bathing] in the house; [to bathe] on the bank is ten times more [meritorious] than [bathing] in a well; [to bathe] in a river is ten times more [meritorious] than [bathing] on a bank. There is no enumeration [of virtues in bathing in] the Ganges. (384)

The current water is for a *Bráhmaṇa*; that of a tank, is for a *Kshatriya*; that of a well or a pond, is for a *Vais'ya*; that of a pitcher, is for a *S'údra*. (385)

On the demise of a great Guru (*i.e.*, father or mother), one should not, for a year, bathe at a sacred place, make great gifts and oblations of sesame to others. (386)

[In that year,] one should perform the *S'ráddha* at the Ganges, at Gayá, on the day of death and on the *Amávasyá*-day; and offer the *Maghá-piṇdas*, avoiding [the performance of] other [*S'ráddhas*.] (287)

Clarified butter, oil, milk and curd,—these four are the main ingredients of *A'jya* (offering of clarified butter); these should not be discarded even when offered. (388)

Having listened to these religious injunctions described by Atri himself, those *Rishis*, devoted to religious observances, again spoke to that high-souled one as follows:— (389)

Those, who would steadfastly follow these religious injunctions, shall attain to the celestial region after acquiring fame in this world. (390)

One, seeking learning, would obtain learning; one, desiring wealth, would get wealth; one, longing for a long life, would acquire longevity; and one, wishing for prosperity, would win great prosperity. (391)

THE END.

SAMVARTA SAMHITA

ORIGINAL TEXT

WITH A

LITERAL PROSE ENGLISH TRANSLATION.

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[*Samvarta Samhitá.*]

SAMVARTA SAMHITA'.

HAVING approached Saṁvarta, seated alone, well-versed in Spiritual Science, the *R*ishis, desirous of [listening to] religion (*i.e.*, religious institutes) asked, saying,—" O lord, we wish to listen to rites capable of securing spiritual well-being. O foremost of the twice-born, duly describe, unto us, religion, discriminating what is good and what is bad. (1—2)

All [the *R*ishis] headed by Vámadéva put this question to that highly effulgent [*R*ishi]. He, of a delighted mind, replied to all those Munins, saying,—"Hear." (3)

The country, where a black antelope always ranges of its own accord, is to be known as a religious place fit for the performance of religious rites for the twice-born. (4)

Being invested with the sacred thread, a Vipra should always do good unto his preceptor. A Brahmachárin should renounce garlands, scents, honey and meat. (5)

He should duly perform the *Sandhyá*-adoration in the morning when the stars [are still visible], and the evening-adoration when the sun is half-set and the *A'ditya* (Sun) is still in the western sky. (6)

Standing up a Brahmachárin, being self-restrained, should perform the first part of the recitation [of the *Gáyatrí*]. And being seated, he should steadfastly perform the after-portion of the recitation. (7)

Therefore an intelligent [Brahmachárin] should perform the *Homa* at both the times; thereupon, he should study [the Védás], looking at the face of his preceptor. (8)

He should first recite the *Pranava*, then the *Vyáhriti*, and then the *Gáyatri* from the beginning to the end, and then commence the study of the Védás. (9)

Placing the two hands firmly on the two thighs, with the permission of the preceptor he should begin his course. He should not have his mind strayed away [to any other subject]. (10)

A Brahmachárin, observant of the vow, should always beg alms [both] in the morning and evening. Having dedicated it to the preceptor, he should, in a purified state and restraining his speech, take his meals with his face directed towards the east. (11)

To take meals in the morning and evening is sanctioned in the *S'ruti* for the twice-born ones. No food should be taken in the interval. The regulation, [in this] is equal to that of the *Agnihotra*. (12)

After rinsing his mouth, a twice-born person should take his meals, and wash his mouth after taking food. He, who takes food without performing the *A'chamanam*, is required to perform an expiation. (13)

A twice-born person, who drinks or eats without performing the *A'chamanam*, should be purified by reciting the *Gáyatri* for a hundred-and-eight times. (14)

A twice-born, who stands without washing his feet, or who performs the *A'chamanam* without binding the tuft of his hair on the crown or without putting on his sacred thread, is impure. (15)

With the sacred thread on and the face directed towards the north, one may perform the *A'chamanam* with the *Bráhma-Tirtha*; or, a twice-born person may, with the sacred thread on, restraining his speech and facing the east, perform it daily in a purified state. (16)

In the water, one should perform the *A'chamanam* by standing. Eternal purification [is also effected] by performing the *A'chamanam* on the ground. By performing the *A'chamanam* both in water and on the earth, one attains to purification. (17)

One should purify one's hands up to the wrist; and the feet, with water; without making any sound, one should perform the *A'chamanam* thrice, or four times with water, not hot, having its own colour, taste and smell, without any froth and reaching up to the heart. Rubbing his mouth twice, he should touch the twelve limbs. (18—19)

After bathing, drinking, eating or touching [an impure object], O ye leading twice-born ones, a Vipra, by performing the *A'chamanam*, according to this regulation, attains to purification. (20)

A S'údra becomes purified [by touching the twelve limbs] with his hand; a Vais'ya, with water [touching merely] the teeth. And a Kshatriya, by performing the *A'chamanam* with water reaching the throat, attains to purification. (21)

[By performing it,] being seated on a seat, or when sitting on his hams with a cloth girt round the legs and knees, or with one foot placed above another, one never attains to purification. (22)

If one fails tc perform religious meditation, or evening-adoration, or to offer oblations to the Fire, he should, after bathing and being restrained, recite the *Gáyatrí* for a thousand-and-eight times. (23)

A Brahmachárin, who eats boiled rice of a person suffering from the impurity of birth, or that at the first *Sr'áddha*, or that at the monthly [*S'ráddha*], should get himself purified [by fasting] for three nights. (24)

A Brahmachárin,—who, being stricken with lust knows a woman,—should, being observant of regulations, perform one most distressing penance of *Prâjâpatya.* (25)

If a Brahmachárin happens to take somehow honey or meat, he should, after performing the *Prâjâpatya,* be purified by a *Mouñji-Homa.* (26)

On a *Parva*-day, a Brahmachárin should dedicate cakes and offer oblations of clarified butter to the Fire with the Mantrams of *S'ákala-Homa.* (27)

A Brahmachárin, who knowingly discharges his seminal fluid, should perform the expiation consequent on the breach of the vow; and if unwillingly, he should be purified by bathing. (28)

He should, then, after roving about for alms, be at his ease [again]; for the semen is like unto one's own self. He, who takes food without taking his bath, should recite the *Gâyatrí* for one hundred and eight times. (29)

He, who takes his food or drink from a S'údra's hands, should get himself purified with the *Pañchagavya* after fasting for a day and night. (30)

Having taken boiled rice, that is dry, or rotten, or that partaken of by another or contaminated with hairs, one should get himself purified with the *Pañchagavya* after fasting for a day and night. (31)

By taking food in a vessel belonging to a S'údra or in a broken plate, one should get himself purified with the *Pañchagavya* after fasting for a day and night. (32)

If a Brahmachárin, on any occasion, sleeps during the day in a healthy state, he should, after bathing and adoring the Sun, recite the *Gâyatrí* for one hundred and eight times. (33)

Thus is described the duty of those living in the first A's'rama or order. By following it, one attains to the most excellent condition. (34)

Thereupon commanded by the preceptor, a twice-born person should espouse, according to the Brahma form of marriage, a maiden, belonging to the same caste, born in a great family, endued with all good marks and possessed of character and beauty. A twice-born person should, daily and duly, perform the five sacrifices. A Vipra, seeking his well-being, should, under no circumstances, abandon them. One should, [however,] always abandon them [in an impurity consequent] on birth and death. (35—37)

A Vipra, [on the occasion of a birth or death] should refrain, for ten days, from making gift or studying the Védás. A Kshatriya is purified in twelve days; a Vais'ya in fifteen days; and a S'údra in a month. Such is the deliverance of Saṁvarta. (38)

[After cremation,] water should be offered, after bath, to the deceased by those born in the same family on the first, third, seventh and the ninth day. (39)

On the fourth day, one (*i.e.*, the chief mourner) should deposit [the bones of the departed] along with all persons born in the same family. Thereupon after the depositing of the bones, the touching of the limbs of [the chief mourner] is laid down. (40)

On the fourth day, a Bráhmaṇa's [limbs should be touched]; on the sixth, a Kshatriya's; and on the eighth, and the tenth, a Vaisya's and S'údra's [limbs should be respectively touched.] (41)

Similarly regulations about [the impurity of] birth have been laid down by the learned. Refraining from

adoring the Vais'wadévás [the Bráhmanás] become purified in ten nights. (42)

To bathe with the raiment on, is laid down for the father on the birth of a son. A mother becomes purified in ten days. The touching of the father [is sanctioned after] bath. (43)

There (*i.e.*, during the period of impurity) *Homa* may be performed with dry food and fruits; but one should never perform any rite of the five sacrifices [in a period of impurity consequent] on birth and death. (44)

After the tenth day a Vipra, conversant with Religious Institutes, should make a full study [of the Védás]; [and] auspicious gifts, destructive of inauspiciousness, should be duly made. (45)

What is most pleasant unto the dwellers of the [three] regions, what is most sought for by a householder, should be given unto an accomplished [Bráhmaṇa by one,] desiring for un-ending [fruits]. (46)

By giving unto a great Vipra, various sorts of articles, profuse riches and gems born in an ocean, a person, shorn of sins, attains to great prosperity. (47)

The person, who, being conversant with Religious Institutes, gives away scents, ornaments and garlands enjoys always scents and remains happy wherever he is born. (48)

A gift, that is made with reverence to a person who is well-read in the Védás and born in a good family, yields a great fruit. (49)

Having invited a Vipra, possessed of character, knowledge of the *S'ruti* and good birth, a pure and highly learned person should adore him with *Havya* and *Kavya*. (50)

Various articles, yielding juice and kindling desire [for possession], should be made a gift of by one seeking his own well-being and desiring for eternal residence in the celestial region. (51)

One, who makes gift of a cloth, puts on a good cloth [in the next birth]; the giver of silver [attains to] beauty; a man, who gives away gold, gets a long life and energy. (52)

By giving [promise of] fearlessness unto creatures one comes by all desired for objects, attains to longivity and becomes happy. (53)

The giver of corns and water and that of clarified butter, enjoy happiness. Having made gifts of ornaments decorating [the person of a Bráhmaṇa] one attains to the fruits thereof (*i.e.*, comes by ornaments in the next birth). (54)

By giving, unto a Vipra, fruits, roots, various vegetables and sweet-scented flowers, one is born as a learned person. (55)

A discriminating person, who gives betel-leaves unto the Bráhmaṇás, is born [in another birth] as an intelligent, lucky, wise, and handsome person. (56)

By making presents of sandals, shoes, umbrellas, bedsteads, seats and various vehicles, one attains to a divine position. (57)

He, who with great care makes gifts of fire and profuse fuels in winter, attains to fiery effulgence of the body, wisdom, beauty and good luck. (58)

By giving medicine, oil and food for curing the ailments of the diseased, one becomes freed from diseases, happy and long-lived (in another birth). (59)

He, who gives fuels unto the Vipras at the advent of the winter, daily winning victories in battle and

being possessed of prosperity, shines with effulgence [in his next birth]. (60)

He, who, decorating a maiden with ornaments, gives her, unto a becoming bridegroom, according to the Bráhma mode of marriage, enjoys extraordinary prosperity by the virtue of the giving away of the maiden, acquires the applause of the pious, and attains to un-ending fame. (61—62)

Having given away [a maiden], sanctified with *Homa-Mantrams*, a person attains the fruits of hundreds of *Jotisthoma*-Sacrifice. (63)

Having given away a maiden-daughter, decorated with ornaments, clothes and seats a father attains to the celestial region and is adored of the *Suras* (celestials . (64)

The Moon enjoys a maiden when hairs grow on her person; seeing the menstrual blood the Gandharvas [enjoy her]; and seeing her rising breasts, the Fire. (65)

[A maiden] eight years [old] becomes a *Gouri*, one of nine years a *Rohiṇí*; ond of ten years, a *Kanyá* (maiden); and after that, a *Rajasvalá* (a woman in menses). (66)

By seeing a maiden in menses, her mother, father and eldest brother—these three go to hell. (67)

Therefore one should espouse a maiden before she has menstryated; the marriage of an eight years old maiden is most preferrable. (68)

A learned person, who makes a gift of oil, seats and water for washing feet, becomes always of a delighted mind and happy in this world. (69)

He,—who gives away, according to his power, after decorating them, two bulls, endued with good marks,

capable of carrying carts and accompanied with a plough,—lives, having his soul purged off of all sins and secured all desired-for objects, in the celestial region for years equalling their downs in number. (70—71)

He,—who gives away, unto a twice-person, a milch-cow, after decorating her with belmetal bells and a cloth,—becomes glorified in the celestial region. (72)

By giving, unto a Bráhmaṇa, who has mastered the Védás, fertile lands and a young cow, one becomes glorified in the celestial region. (73)

The first offspring of the Fire is gold; Vishṇu's offspring is the earth; and kine are the daughters of the Sun. By him, who makes gifts of gold, earth and kine, three regions are given away. (74

A man lives gloriously in the celestial region for years equalling the number of fruits and vegetables dedicated [by him]. (75)

The fruit, of all sorts of gifts, follows one birth; but the fruit, of the gift of gold, earth and of an eight years old maiden, follows seven births. (76)

That man,—who makes gift of a good-natured milch-cow with a calf, having its horns bedecked with silver or gold, covered with a cloth, and freed from any disease,—repairing to the celestial region, lives near Brahmá for so many thousand years as are the downs of the cow and the calf. (77—78)

He,—who, according to the regulation mentioned before, makes gift of a sound bull,—reaps fruits ten times more than what is got by the gift of a cow [only]. (79)

The giver of water, being freed from thirst for all objects, attains to incomparable gratification; the giver of boiled rice being gratified with all objects, enjoys happiness. (80)

Of all gifts that of boiled rice, is considered as the highest in the *Smriti*; his life (*i.e.*, the giver's) becomes more fruitful than those of all creatures. (81)

Since the Lord [Brahmá] creates, in every cycle, all creatures from boiled rice, therefore there has never been nor shall there ever be any gift higher than that of boiled rice. (82)

There is no gift superior to that of boiled rice, for from boiled rice all creatures, forsooth, originate and live. (83)

By giving, in order, unto a Vipra superior in accomplishments, earth, cowdung, *Kus'á*-reed and the sacrificial thread, one is born in a great family. (84)

He, who makes gifts of scents for the mouth and wood for cleaning the teeth, becomes endued with pure fragrance and expert in speech. (85)

He,—who gives, unto a Vipra, water for washing the feet, generative organ and the anus,—becomes always of purified understanding. (86)

He,—who gives, unto the diseased, medicine, food suited to ailments. oily substances, those for rubbing the body, and protection,—becomes freed from all sorts of diseases. (87)

By giving away molasses, sugar-cane juice, salt, curries, and sweet-scented drinks, one becomes greatly happy. (88)

The virtue, [acquired] by various gifts, has thus been completely described; by the virtue of the gift of learning, one lives gloriously in the region of Brahmá. (89)

The Vipras,—who give boiled rice unto one another, who adore one another and who accept presents from one another,—save [themselves mutually] and are saved. (90)

By an intelligent person, seeking his own well-being, these gifts and others should be made specially unto the poor, the blind and other distressed persons. (91)

The person, who gets the hairs shaved and the nails pared of the Brahmachârins and Yatins, is born possessed of excellent eyes. (92)

The man,—who places lamps in temples, in the houses of the twice-born, at the crossing of four roads,—is born endued with intellect, discriminating knowledge and excellent eyes. (93)

A person,—by making gifts of sesame, according to his might in the daily and occasional rites, as well as in those undertaken with a particular motive,—is born possessed of children, animals and wealth. (94)

A Vipra, who, being solicited, gives away grass, wood, etc., as asked for, reaps fruits equal to that of the gift of a cow. (95)

A man, who being engaged in maintaining his own wife, commits culpable deeds, but knows her in the time of *Ritu*, comes by a most excellent condition. (96)

Living in the house, a Vipra, after [performing the duties of] the second order, should, on his flesh being loosened and hairs growing grey, resort to the third order. (97)

Taking his own wife, desirous of following him, and the sacred Fire, a wise man should repair to the forest and must not abandon the *Homa*-[Fire] (there.) (98)

He should duly, with forest-grown fruits, offer cakes [to the Celestials and the departed Manes]; and he should give alms, consisting of vegetables, fruits and roots, unto the mendicants. (99)

Offering oblations to the Fire, he should daily study,

[the *Védás*]; [and] on every *Parva*-day, he should perform the *Ishti* and the *Párvaṇa* rites. (100)

Thus living in the forest and being informed of regulations about all objects, he should, after finishing the *Homa*-rites and restraining his senses absolutely, resort to the fourth order. (101)

By placing the sacred Fire within himself, a twice-born person should adopt the life of mendicancy (*i.e.*, of a *Bhikshu*). He should be given to the study of the *Véda* and be devoted to spiritual science. (102)

By begging eight, seven, or five, morsels of food and washing them all with water, that Muni, being self-controlled, should partake of them. (103)

After taking his meals, a Vipra should live alone in a solitary forest; and, controlling his mind, body and speech, should meditate on [the Para-Brahma.] (104)

He should not seek death or life; so long as the lease of life exists, he should await the appointed hour. (105)

Thus serving the [four] orders, a twice-born person, who has conquered anger and the senses and who has learnt the *Veda-S'ástra*, attains to the region of Brahmá. (106)

The regulations, of all the *A'sramas*, have thus been described as a side-issue; I shall now duly describe the atonement for all the sins. (107)

The killer of a Bráhmaṇa, a drunkard, a stealer of gold, and one who knows his step-mother—all these are *mahápitakins* (great sinners); the fifth is one who associates with them. (108)

Clad in bark, wearing matted locks, and carrying a speical mark, the destroyer of a Bráhmaṇa should repair into a forest; and, being shorn of all desires, he should live on forest fruits. (109)

If he cannot maintain himself with the forest-produces, like a mendicant he should roam in a village; [and] being self-controlled and carrying the mark of a bedstead that man should beg alms from the four Varṇas. (110)

Having taken alms, he should again return to the forest; that sinful wight, shorn of idleness, should always live in the forest. (111)

That sinful wight, who has killed a Bráhmaṇa, should announce his crime and perform the penance for twelve years according to this regulation. (112)

Having controlled all the senses [and] being devoted to the well-being of all creatures, one, after performing the atonement for Brahmanicide, would be freed from the sin. (113)

Hereafter, O ye Vipras, I shall describe, unto ye, who are desirous of hearing, the means of expiation, laid down by the *Veda-S'ástra*, for the drinker of spirituous liquors. (114)

Goudí,* *Paishthí*,† as well as *Mádhví*‡ are known as the three sorts of spirituous liquor; the one is as sinful as are the others; they should never be drunk of by the twice-born. (115)

The drinker of spirituous liquors, who wishes to be freed from the sin, should drink *Surá* (wine) after having heated it, or the urine of a cow of the colour of fire; or, he should eat cowdung of a similar colour. (116)

[Or, he should drink] heated clarified butter or similar milk; or, freed from all desires, he should live on particles of rice. (117)

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* Spirit distilled from molasses.

† Spirit distilled from rotten rice.

‡ Spirit distilled from *Mouá*-flowers.

Or, the drinker of spirituous liquor should perform three *Chándráyaṇa*-penances. With the performance of the penance, he would be freed from the sin. (118)

Undoubtedly this is the purification for a drinker of spiritous liquor. By drinking water kept in a wine-bowl, one is required to perform the purificatory rites again. (119)

By stealing gold, a man should communicate it unto the king. Then the king, taking up a mace, should kill the thief. (120)

If that thief survives [the stroke,] he would be freed from [the sin of] theft; or, by living in a forest, being clad in bark, he should perform the penance for Brahmanicide. (121)

Or, having made a female figure with iron and heated it, he should embrace it; such is the purification for theft according to the deliverance of Saṁvarta. (122)

By lying on the bed of a step-mother, one should lie down on an iron bed; or, a twice-born person should perform three or four *Chándráyaṇas*. A penance being thus performed, he would, thereafter, be freed from the sin. (123)

If any person, stupefied by sin, associates for six or more months with these, he should perform the penance mentioned before. (124)

By associating with the *mahápátakins* (great sinners), such as the destroyer of a Bráhmana, one should, for the purification of that sin, perform the penance laid down for each [sinner respectively]. (125)

By killing a Kshatriya, one becomes purified with three *Kṛichchhras*; being self-restrained, he should similarly perform three *Kṛichchhras*. (126)

If any how one, under the influence of ignorance,

kills a Vais'ya, that man—the destroyer of the Vais'ya, should perform a *Kṛichchhátikṛichchhra.* (127)

By killing a S'údra, one should duly perform a *Tapta-Kṛichchhra.* (128)

I shall, in sooth, describe the redemption for a cow-slaughter. A person, killing a cow, should, after controlling his senses, sleep on the bare earth in a cowpen filled with kine for half-a-month. A twice-born, seeking freedom from sin, should live, in order, upon all these—*Suktu* (sour gruel), *Yávaka* (boiled barley), *Piṇyáka* (sesame-paste), milk, curd and cowdung. Shorn of nails and hairs, he would be purified in half-a-month. (129—131)

Bathing thrice and following kine, a person, being self-restrained and shorn of pride, should do all these. (132)

He should, according to his might, recite daily the *Gáyatrí* and the sacred verses. Then completing his vow, he should give a most excellent feast to the Vipras. (133)

The Vipras being fed, he should give away a cow as a present. (134).

Many kine being slain [by one] either by binding or by shutting up, the penance for his purification would be double of that for [killing] a cow. (135)

If, by an accident on any occasion, one [cow] is killed by many, they should severally perform each part of the penance [laid down] for [a cow-] slaughter. (136)

If, for branding [a cow], for treating a cow, or for bringing out a dead fœtus, any calamity (*i.e*, death) happens, there would be no sin. (137)

There is no penance for [a cow] being killed by being bound in the night, by a serpent, tiger, fire, or by any other calamity. (138)

[When a cow is killed] by being shut up, one should perform one part of the penance; when by being bound, two parts; and [when killed] for cutting off a limb, [one should perform the full penance] less by one part. (139)

By killing it with stones, sticks, rods or weapons, one should perform a complete penance for purification. (140)

By killing an elephant, a horse, a buffaloe, a camel or a monkey, one should fast for seven nights in all these [sins.] (141)

By killing a tiger, a dog, a lion, a bear or a boar, a twice-born person should perform a penance and feed the Bráhmaṇás. (142)

By killing all sorts of forest-ranging deer, one should remain fasting for three nights and recite the *Agni-Mantrams*. (143)

By killing a swan, a crow, a crane, a pigeon, a Sárasa or a Bhása, one should spend three days [in fasting.] (144)

Chakraváka (ruddy goose), Krouncha (heron), Sáriká, parrot, Tittiri, falcon, vulture, Vuluka, pigeon, Tittibha, Jálapáda (water-fowl having a net), cuckoo, fowl,—[in the destruction] of all these birds, fasting for a day [is laid down.] (145—146)

By killing a frog, a snake, a cat, or mouse one should remain fasting for three nights [and then] feed the Bráhmaṇas. (147)

By killing boneless worms, one is purified with the *Práṇáyáma*; in killing those that have bones, a learned Vipra should make some presents. (148)

A twice-born person, who, stricken with lust, knows a *Cháṇdala*-woman, is purified, in order, with three *Kṛichchhras* [beginning] with the *Prájápatya*. (149)

For knowing a Pukkasa-woman (the offspring of a Nishâda by a S'údra-woman), whether under the influence of lust or not, the penance of *Chândrâyaṇa* is laid down as the highest purification in the *Smṛiti*. (150)

By knowing an actress, a *S'ailûshi* (a dancing girl), a washer-woman, one who makes her living by bamboo-made articles, and a cobbler-woman, one should perform a *Chândrâyaṇa*. (151)

For him the penance of *Sântapanam* becomes destructive of sin who, under the influence of lust, knows a Kshatriya-, or a Vais'ya-, woman. (152)

By knowing a S'údra-woman for a month or half-a-month, a Brâhmaṇa would become purified in a fortnight by living on barley and the urine of a cow. (153)

By knowing [another] Brâhmaṇa's wife, a Vipra should perform a *Prâjâpatya*; a Kshatriya, by knowing [another] Kshatriya's wife, should perform the same penance (154)

By holding intercourse with a cow, a man should perform the penance of *Chândrâyaṇa*. (155)

By knowing a preceptor's daughter, father's sister or her daughter, one should perform the penance of *Chândrâyaṇa*. (156)

By unknowingly knowing a maternal uncle's wife, a woman of one's own family, the daughter of a maternal uncle, or a daughter-in-law, one would become purified by a *Parâka*. (157)

By knowing the wife of a paternal uncle, or a brother's wife, one should perform the penance [laid down] for knowing a step-mother. There exists no other redemption for him. (158)

By getting upon (*i.e.*, co-habiting with) one's own father's wives other than his own mother, and by

knowing any of these women, *viz.*, a sister, a maternal uncle's daughter, a step-mother's sister, that vilest of men should perform a *Taptakṛichchhra.* (159)

For that vilest of men, who knows his own mother, daughter, or his own sister no atonement has been laid down. (160)

For knowing a maiden, one should perform this (*i.e.*, the *Prâjâpatya*); in holding sexual intercourse with an animal or a harlot, *Prâjâpatya* is laid down. (161)

A twice-born person, who knows his wife's friend, a maiden, his own mother-in-law, or his wife's sister, one engaged in *Niyama*, or one observant of a religious vow, should perform an ordinary penance and give away a milch-cow. (162)

A highly distressing penance is laid down for the expiation of his sin, who co-habits with a woman in her menses, or with one who is in the family way, or with a degraded woman. (163)

By knowing a prostitute, a Brâhmaṇa should perform a *Kṛichchhra*; such is the expiation of sins according to the deliverance of Saṁvarta. (164)

By knowing another Brâhmaṇa's wife, a Brâhmaṇa would become purified by a *Kṛichchhra.* (165)

If somehow, a Brâhmaṇa-woman comes in contact with a S'údra, she should perform the penance of *Chândrâyaṇa* which is most purifying according to the *Smṛiti.* (166)

By somehow knowing a Brâhmaṇa-woman, a Kshatriya or a Vaisya would be purified in a month by living on barley and the urine of a cow. (167)

By knowing the women of Châṇḍâlas, Pukkasas, S'wapâkas, or of other degraded castes, one of a superior caste should perform three *Chândrâyaṇas.* (168)

Listen now to the means of expiation for [other] sinners [than those mentioned above]. A wicked-minded person, who, having adopted a life of renunciation knows a woman for procreating children, should thereafter, untiringly perform a penance, extending over six months. (169)

This is the penance for those, who after taking poison or entering into fire [for committing suicide], become dark-coloured or of variegated colour. This is also the penance, laid down in the *Smriti*, for those outcastes who vilify [chaste] women and know censurable women. (170)

[This is also] the purification for killing men; the King of the departed spirits (Yama) has said so. (171)

No tear should be shed by the good, seeking their own well-being, for those killed by kine, or for those who have committed suicide. (172)

He,—who carries the dead-body of, or cremates the same, or performs the watery rites for, any of these,—should perform the penance of *Chândrâyana*. (173)

By merely touching the dead-body (*i.e.*, not carrying or cremating the same), or by only touching its cloth, the former should perform a penance; and the latter, fast for a day. (174)

[The offering of] water and funeral cakes [and the performance of] *S'râddha* for the great sinners and for those who commit suicide, do not at all reach [them] but are stolen by the Râkshasas. (175)

No *S'râddha* should be performed by those who have been killed by the Chândâlas, acquatic animals and snakes, [as well as] for those who have been killed by the punishment [given] by the Brâhmanâs. (176)

If [before cleaning himself] after passing urine or excreta or with the leavings of food in his mouth, a twice-born person is touched by a dog, etc., he should, after bathing, recite the *Gâyatrí* for a thousand times. (177)

By touching a Châṇḍâla, an outcaste, a dead-body, a lowcaste, a woman in her menses, and a woman in a state of impurity consequent on child-birth, one should bathe with the cloth on. (178)

Bathing is laid down for him who touches an object which should not be touched [with an article in his hand]; after that *âchamanam* and sprinkling of that article with water is spoken of. (179)

The foremost of the twice-born, who, with the leavings of food in his mouth, is touched by a Châṇḍâla or any other [degraded caste], becomes purified by living on barley and the urine of a cow for six nights. (180)

By being touched by a dog or by another woman in menses, a woman in menses should fast for the remaining days [of the menstrual period] and get herself purified by drinking clarified butter after bathing [at the end of the menstrual period]. 181)

By drinking well-water contaminated by a Châṇḍâla's vessel, one becomes purified by living on barley and the urine of a cow for three nights. (182)

By drinking water, out of ignorance, in sacred waters, tanks and rivers polluted by the degraded castes, one becomes purified with the *Pañchagavya*. (183)

By drinking water from wine-bowls, from a place where it is distributed to travellers, and that which comes from the sky, a twice-born person, after fasting for a day and night, should take the *Pañchagavya*. (184)

By drinking water from a well contaminated by excreata and urine, twice-born persons become purified [by fasting] for three nights; *Sántapanam* is laid down, in the *Smṛiti*, as the expiation for drinking water from a pitcher [similarly contaminated]. (185)

[The following is] the means of purification for sullied tanks wells and ponds. By taking out a hundred pitcherfuls of water, one should throw the *Pañchagavya* [into them]. (186)

By drinking the milk of a sheep, that of an animal whose hoof is not cloven, (as a horse, an ass, etc.,) and that of a she-camel, the foremost of the twice-born, for the purification thereof, should take barley for three nights. (187)

By taking the milk of a she-goat, that of a cow pursued by a bull for impregnating her, and that of an animal that takes excreta, one attains to purification [by fasting] for three nights. (188)

By taking excreta and urine, one should perform a *Prájápatya*; taking the food partaken of by a dog, crow or a cow, a twice-born person should [fast] for three days. (189)

By taking the food partaken of by a cat or a mouse, a twice-born person should take the *Pañchagavya*; by taking the residue of a S'údra's food one would become purified [by fasting] for three nights. (190)

By taking onion, garlic, as well as a domesticated fowl, a mushroom, and a domesticated hog, a twice-born person should perform a *Chándráyaṇa*. (191)

By taking the urine or excreta of a dog, ass, camel, monkey, jackal or a Kañka (bird), a man should perform the penance of *Chándráyaṇa*. (192)

By taking boiled rice, which is stale, or which is sullied by hairs or insects, or which has been seen by outcastes, a twice-born person should take the *Pañcha-gavya.* (193)

By taking food from the vessel of a degraded caste, or from that of a woman in menses, one would become purified, in half-a-month, by living upon barley and the urine of a cow. (194)

By taking all these interdicted food,—beef, human flesh and what is brought by the hand of a dog, one should perform a *Chândrâyaṇa.* (195)

[By taking food] at the hands of a Chândâla, a S'wâpaka or of a Pukkasa, a Vipra would become purified, in half-a-month, by living upon barley and the urine of a cow. (196)

By associating with an outcaste for a month or a half, one would become purified, in half-a-month, by living upon barley and the urine of a cow. (197)

And on every occasion when a twice-born person would think himself impure, he should perform a *Homa* with sesame and recite the *Gâyatrí.* (198)

This auspicious regulation about penance has been spoken of by me. The penance, for sins not mentioned [before], should now be spoken of [by me]. (199)

Forsooth, the foremost of the twice-born would be daily freed from sins by gifts, *Homa,* recitation of the *Gâyatrí,* the practice of the *Prânâyâma* and Vedic study. (200)

The gift of gold, that of a cow, and that of earth, dissipate sins [committed in this life] and those committed in pristine life. (201)

He,—who, gives unto a self-controlled twice-born

person, sesame and a cow,—is freed from sins, such as Brahmanicide, etc.; there is no doubt in it. (202)

By fasting on the Full-Moon day when the month of Mâgha sets in and giving sesame unto the Brâhmaṇâs, one is freed from all [sorts of] sins. (203)

By fasting on the Full-Moon day in the month of Karttika and giving away gold, raiment and boiled-rice, a person is freed from iniquities (204)

Amâvasyâ (the last day of the dark fortnight), the twelfth day of each fortnight, the last day of a month particularly, and a Sunday,—these are the most fitting days [for performing religious rites]. (205)

Bathing, the recitation of the *Gâyatri*, *Homa*, the feeding of the Brâhmaṇâs, fasting, and making gifts on all these days, each of these purifies a man. (206)

A learned person, after being bathed, purified, putting on a washed cloth, being of a purified soul, having controlled his senses, and resorting to the *Sâttwik* state of mind, should make gifts. (207)

For the expiation of minor sins, *Homas*, to the number of a thousand, should be performed, with seven *Vyâhritis*, by the twice-born ones seeking their own well-being. (208)

A twice-born person committing heinous crimes, should perform a *Laksha* (a hundred thousand) *Homa*; [and then] from the recitation of the *Gâyatri*, [he] becomes freed from all sins. (209)

For the purification of all sins, one should, going to a forest or on the bank of a river, recite the most sacred *Gâyatri*, the mother of the *Vêdas*. (210)

Bathing there, suppressing the vital airs, restraining his speech and being purified by three *Prâṇâyâmas*, a twice-born person should recite the *Gâyatri*. (211)

Being clad in a pure cloth, seated on the ground and on a pure spot, and self-restrained, and by performing the *áchamanam* with a pure hand, one should begin the recitation of the *Gáyatri*. (212)

By the recitation of the *Gáyatri*, all the sins, both of this world and of another, are dissipated in five nights. (213)

There is no purification of iniquitous deeds superior to the *Gáyatri*. (214)

By reciting the *Gáyatri* accompanied with *Mahá-Vyáhṛitis* and *Práṇáyáma*, a Vipra becomes freed from all sins. (215)

Living on a restricted diet and being given to the well-being of all creatures, a Brahmachárin, by the recitation of one-hundred thousand *Gáyatri*, becomes freed from all sins. (216)

By officiating as a priest for him for whom no priestly service should be rendered, by taking boiled rice of a censurable wight, one, by reciting one thousand and eight *Gáyatri*, becomes freed [from sins]. (217)

As a snake throws off its slough, so a foremost of the twice-born, who daily studies the *Gáyatri*, becomes freed [from his sins] in a month. (218)

A Vipra,—who being restrained and purified, always recites the *Gáyatri*, goes, becoming like air and assuming the astral body, to the most excellent station. (219)

A twice-born person should daily recite mentally the seven *Vyáhṛitis*, accompanied with *Praṇava*; and the *Gáyatri*, accompanied with *S'irasá-Mantram*. (220)

The suppression of one's own vital airs constitutes the regulation of the *Práṇáváma*. Being self-restrained, one should perform the *Práṇáyáma* thrice every day. (221)

Three *Prâṇâyâmas* being practised, any sin, that is committed by the mind, word or the body, is forthwith destroyed. (222)

He,—who reads the Rig-*Véda*, the *Yajush* with its branches, and the *Sámans* with their esoteric meanings, —becomes freed from all sins. (223)

By reciting the *Pávamâni-Súkta*, the entire *Purusha-Súkta*, and the *Pitṛi-Mantram* [recited by] Madhu-chchhandas, one becomes freed from all sins. (224)

By reciting the *Brâhmaṇa-Maṇdala* [of the Rig-*Véḍa*], *Vṛihat-Kathá* mentioned in the *Rudra-Súkta*, *Vámadéva-Mantram*, and the *Vṛihat-Sâma*, one becomes freed from all sins. (225)

By performing the *Chándrâyaṇa*, the highest purificatory measure for all sins, one attains to purification and the most excellent station. (226)

This most sacred *Dharma-S'ástra* (Religious Institute) was described by Saṁvarta. By studying it, a Bráhmaṇa attains to the eternal abode of Brahmá. (227)

THE END.

KATYAYANA SAMHITA

ORIGINAL TEXT

WITH A

LITERAL PROSE ENGLISH TRANSLATION.

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[*Kâtyâyana Samhitâ.*]

KA'TYA'YANA-SAMHITA'.

CHAPTER I.

THEREUPON like unto a lamp [lighting up all objects in darkness], I shall fully point out the Regulation of all the rites mentioned, but not made clear, by Gobhila, as also of other [religious] works. (1)

Three circles of thread should be formed upwards; and three circles, downwards; thus a sacred thread becomes of three circles: then one knot should be made. (2)

That which hanging on the spinal chord and the navel reaches the waist,—such a sacrificial thread should be held (*i.e.*, worn), and not one longer or loftier than it. (3)

One must always put on the sacred thread and bind the tuft of hair on the crown: what one does without having the sacred thread on or without binding the tuft of hair on the crown, is equal to an act not done. (4)

Drinking water thrice, one should, therewith, sprinkle the mouth twice; then [one should] sprinkle with water the following places:—the face, nose, eyes, ears, navel, breast, head and the ankles. (5)

Closing the three fingers, one should touch one's face; with the thumb and the forefinger, one should touch one's nose; with the thumb and the nameless finger, the eyes and the ears [should be touched] again and again. (6)

With the smallest finger and the thumb, [one should touch] the navel; and the breast, with the palm; with all the fingers, the head; and afterwards, one should touch the arms with the tips [of all the fingers]. (7)

Where instructions about a religious rite have been delivered to a person engaged in performing them, but no limb has been mentioned, there the right hand should be known as [the one] competent for performing the rite. (8)

Where there is no rule about the quarter in the performance of, the recitation of the *Gayatri*, and the *Homa*, *Aindri* (east), *Soumi* (south-east), and *Aparâjitâ* (north-east),—these three directions have been spoken [as the fittest]. (9)

Where there is no such regulation [that one should perform a rite] either standing, sitting, or bending the forepart of the body, one should do it by sitting and not by bending the forepart of the body nor by standing. (10)

Gourí, Padmá, S'achí, Médhá, Sávitrí, Vijayá, Jayá, Dévasénâ, Svadhá, Sváhá, Dhṛiti, Pushti, Tushti with Atmadévatá,—these *Mâtṛis* are the mothers of the *Lokas*. For performing a *Vṛiddhi*-rite (on the occasion of a marriage, etc.,) these fourteen, added by Gaṇes'a, should be adored. (11—12)

In all religious rites, the *Mâtṛis* with the leader of the Gaṇas (Gaṇés'a) should be adored with care They being adored, make [the performer] worthy of adoration. (13)

Having drawn figures on white images, canvas and dried paddy, [they should be adored] with separate *Naivédyas* (articles of worship). (14)

With clarified butter, one should make seven or five

currents on the wall, neither very low nor very high, as *Vasudhârâs*. (15)

Then, being self-controlled, having recited there longevity-giving-*Mantrams*, for the purpose of *S'ânti* (peaceful completion of the rite), one should reverentially undertake a *S'râddha* for six departed Manes. (16)

Without offering oblations to the departed Manes at a *S'râddha*, one should not perform a Vedic rite; even there the *Mâtṛis* should be adored first with care. (17)

The full complement of regulations, spoken of by Vasishtha, should be observed here without fish or meat. I shall, hereafter, describe what difference is there. (18)

CHAPTER II.

HAVING made an even number of Bráhmaṇás, invited in the morning, to take their seats on both the sides, one should, with an evenly extended palm, offer them *Kus'â*. (1)

The *Kus'âs* for a sacrifice should be of a green colour; those for *Pâkayajna*, yellow; those for *Pitṛis* should be with roots; and those for *Vis'wadévâs* should be of a variegated colour. (2)

Green *Kus'âs*, with leaves, dried, plain, shorn of any defect and of the measure of a cubit (*i.e.*, the distance from the elbow to the end of the closed fist), should be spread [with the *Pitṛi-Tirtha*.] (3)

When the *Kus'âs*, that are spread for offering funeral cakes, and those [spread] for offering water, are held while passing urine or excreta, they should be thrown away: so it is laid down [in the *Smṛiti*]. (4)

While performing a rite for the Deities, one should always lay down the right knee [on the ground]; and one should lay down the left knee, while performing a rite for the departed Manes. (5)

The right knee should never be laid low [in a *Vriddhi S'ráddha*]; in it, one should always serve the *Pitris* reverentially like unto the Divinities. (6)

Having made them (*i.e.*, the Bráhmanás) sit on the *Kus'á* offered to the *Pitris*, according to the following regulation, and having recited their family and name, one should offer *Arghya* to the deceased ancestors. (7)

In it, no *Apasavya* [going round a person, so as to keep the right side towards him] should be done; no *Pitri-Tírtha* is wished-for; the filling up of the vessels should be made with the *Daiva-Tírtha* (water). (8)

Having made, [amongst] all the pairs [of Bráhmanás,] the younger place his hand on that of the elder, and their *Pavitras* being placed in the foreparts of their palms, *Arghya* should be given; in it, [the *Arghya*] should not be given separately. (9)

A *Pavitra*, in each and every place, should be made of *Kus'á*-reeds, having tips and two rows of leaves and no leaves in the middle part, and should be of the size of the span of the thumb and the forefinger. (10)

This is the mark described of *Piñjalí*; this is also necessary for cleaning clarified butter. (11)

Some say that a *Kus'a-Piñjalí* should be made of dried or withered blossoms or of fresh raw-blossoms. (12)

The recitation of the *Pitri-Mantram*, the touching of the heart, the seeing of degraded persons, passing wind, excessive laughter, speaking an untruth, the touching of a cat or of a mouse, speaking harshly and the rise of anger,—any of these portends taking place

while performing a religious rite, one should touch water. (13—14)

CHAPTER III.

TO perform no rite, to do that which is enjoined for another branch, and thirdly to perform improper rites, are the three classes of *Akriyâs* (interdicted acts), mentioned by the learned, for those who perform religious rites. (1)

Fruitless becomes the operation of that stupid wight, who, renouncing the protection of his own branch, wishes to follow that of another. (2)

That which has not been mentioned in one's own branch [of the *Véda*,] but what has been mentioned in another branch, as not colliding [with one's own regulation], should be performed by the learned like *Agnihotra* and other rites. (3)

If a person, after being engaged in a religious rite, commits an improper act out of ignorance, he should thereupon complete the same, beginning from the part where the irregularity has taken place. (4)

If he happens to know after the completion [of a rite] that an irregularity has been committed by him, he should perform it again; no re-performance of all the rites [is allowed]. (5)

When any irregularity takes place in a prominent religious rite, it should again be performed with all its parts; but if any irregularity takes place in any of its parts, neither it nor the [principal] rite should be performed again. (6)

[In a *Pârvaṇa-S'râddha*], the recitation of the *Madhuvâta-Mantram* thrice after the *Gâyatrî* is laid down for those who wish to feed [the Bráhmanás]; but [the *A'bhyudayika-S'râddha*] is divorced from the *Madhu-Mantram*. (7)

In it, one should never recite a *Mantram* describing the greatness of the *Pitṛis*; but the recitation of any other auspicious *Soma-*, *Sâma-*, *Mantram* should not be omitted. (8)

[In a *Pârvaṇa-S'râddha*, the Bráhmanás] being gratified [with food], boiled rice, near the residue, should be scattered like sesame or barley; [in an *A'bhyudayika*;] the opposite procedure should be adopted. (9)

[In an *A'bhyudayika*,] the question,—"*Susampannaṁ*" (is it well-done?), should be put instead of,—"*Tṛiptâḥ stha*" (are you gratified?); when they say that "it is well-done," one should dedicate the last portion of the food. (10)

Having invoked [the spirit of one's father] at the base of the *Kus'â*-reeds having their tops directed towards the east, one should pour water from the vessel at the root with the *Mantram*,—"*Avanênikshva*." (11)

At the middle and the topmost parts, [one should invoke] the second and the third [degrees of Manes, *i.e.*, one's grandfather, and great-grandfather]; on the left side, [one should invoke] [the three grades of departed Manes,] such as, the maternal grandfather, etc. (12)

Having taken up the boiled rice from all [the collections]; mixed it with curry, barley, jujube and curd; been seated facing the east; and offered funeral cakes of the size of *Bel*-fruits, like unto the offering of water;—one should again sprinkle the *Darbbâ*-grass with the water, washing the vessel. (13—14)

CHAPTER IV.

IN a *S'ráddha*-operation, gradual [advancement of the giver is effected] by the gradual offering of funeral cakes [from bottom upwards]; and gradual degradation [is effected by offering the same] at the top downwards. (1)

Therefore in all the *S'ráddhas*, principal and minor, one should offer small *Piṇdas* at the bottom, middle, and the top [of the *Kus'á*-reeds]. (2)

Then one should dedicate scents and other [articles] silently and then make the twice-born persons perform the *A'chamanam*; in other places, (*i.e.*, in other *S'ráddhas*) this procedure, without barley, should be observed. (3)

[Funeral cakes should be offered] in a lowland, in the south; [the offerer should sit] facing the south; the *Darbha*-grass [should be scattered] .with their tops directed towards the south; this is the regulation in other [*S'ráddhas*]. (4).

[With the *Mantram*,—] "*Suprokshitamastu*" (it is sprinkled well), one should sprinkle with water the ground lying before [the Bráhmaṇas]; [with the *Mantram*,—]"*S'ivá A'paḥ santu*" (may water become auspicious), one should pour water into the hands of a couple [of Bráhmaṇás]. (5)

[With the *Mantram*,—] "*Soumanasyamastu*" (be of delighted mind), one should, hereafter, offer flowers; and with,—"*Akshatañchárishtañchástu*" (may fried paddy remove ills), one should offer fried paddy. (6)

Akshayyodakadán (gift of inexhaustible water) should be made like that of *Arghya*; one should daily do it with the sixth inflection, and never with the fourth. (7)

In [the offering of] *Arghya*, of inexhaustible water, of *Piṇda*, in sprinkling water on the *Darbha*-grass at a

S'ráddha-ceremony, and in reciting the *Swadhá* [at the termination of the rite], no regular order needs be maintained. (8)

Replies being given by the leading twice-born in all the prayers, one, reciting the *Mantram*, for placing a vessel on the back with the face upwards, (*i.e.*, "*Urjjaṁ Vahantíḥ*,") should sprinkle water on the *Piṇdas* strewn with *Pavitra*. (9)

Then the pairs of Bráhmaṇás should be made to recite "*Swasti*" (peace be unto you). Then joining the tops of both the thumbs and saluting the Vipra standing at the head, one should then follow him. (10)

The entire course of *S'ráddha*-rules has thus been briefly described by me; they who know them never make mistakes in *S'ráddha*-rites. (11)

He, who knows the sum-total of this mysterious science told by Vas'ishtha, knows the *S'ráddha*-[rules] and not any one else. (12)

CHAPTER V.

In all those rites, which, once commenced, are to be performed respectfully, the adoration of the *Mátṛis* and the celebration of the *(A'bhyudayika-) S'ráddha* should not be done, on every occasion, by the performer of the rite. (1)

In depositing the Sacred Fire, in the two *Homas* (morning and evening), in the *Vais'wadéva*-[adoration] in the *Vali*-rite, in a half-monthly sacrifice, in that performed on the Full-Moon day, and in a new sacrifice, the learned sages, informed of rituals relating to sacrifices, hold, that one *S'ráddha* should be performed and not separately. (2—3)

In an *Ashtaka-(Homa)*, in a *S'râddha* [for the departed Manes], in a *Soshyanti-(Homa)*, in *Jâtakarma* (a ceremony consequent on a birth), and in a rite to be performed on the return of a person from a foreign country, no [*A'bhyudayika-*]*S'râddha* should be performed. (4)

In all the rites beginning with the marriage and ending with the *Garbhâdhâna*, which we have heard of, it is only in a marriage that one should perform this *S'râddha* and not at the beginning of every rite. (5)

For *Nishkramana* (the rite of bringing out a child to the public in the fourth month), and for that of entering into a house, there is one *S'râddha* in the night-fall. In a religious ceremony, performed for the attainment of religious prosperity, one should not perform a *S'râddha* in the beginning. (6)

In all the six rites, such as the application of plough, etc., one should perform [the *S'râddha*] separately. And at the recurrence of every such, one should perform one [*S'râddha*], but not in the beginning. (7)

There is no [performance of] *S'râddha* at the rites that are performed for the well-being of big animals at the appearance of a solar disc; and for that of smaller animals at the appearance of a lunar disc. (8)

It should not be performed in the end in rites for the crooked positions of the planets; and in rites like [the administration of] poison for being bitten [by a snake] and in the treatment of worm-bite. (9)

While performing a number of rites, the *Mâtṛis* should be adored once, and a *S'râddha* should be performed once at the beginning and not separately in [all the rites]. (10)

Whenever a *S'raddha* takes place, there the *Mâtṛis* [should be adored]. This has been spoken of [by me] as a side-issue. The main point I would [now proceed to] describe truthfully. (11)

CHAPTER VI.

If the eldest brother has deposited the Sacred Fire, then one should deposit the same being subject to the time of depositing and the person who has engendered the Fire. (1)

He, who takes a wife or deposits the Sacred Fire before his eldest brother, is known as *Parivéttâ*. And the brother, born before, is known as *Parivitti*. (2)

Both the *Parivitti* and *Parivéttâ* go to hell. Even if they have performed a penance, they partake of the fruits of *Pâdona*. (3)

If superseding [the eldest and other] brothers,—living in foreign countries, having no generative power, having one testes, not born of the same mother, addicted to public women, outcasted, [and those who are] acting like S'údrás, suffering from a serious disease, innert, dumb, blind, deaf, hunch-backed, dwarf, lepers, greatly aged, widowers, given to agriculture, servants of the king, given to the multiplication of wealth and doing whatever they like, divorced from the family, insane and thieves,—a younger brother marries or deposits the Sacred Fire, he commits no sin. (4—6)

Even when hasty, one should, wait, at least for three years, [for a senior brother,] who multiplies his wealth by usury, who serves the king, who cultivates the land and who lives in a foreign country. (7)

When one hears of no news [of a senior brother] living in a foreign country, one should do it after [waiting for] a year; if he returns again, [the younger brother] should perform a part of a penance for purification. (8)

In a *Lakshmaṇa*-rite (*i.e.*, a rite beginning with *Parisamûhana*, *i.e.*, sprinkling water round the Sacrificial Fire to *Parishêka*, (*i.e.*, pouring water), one should draw lines with *Kus'â* [around the Fire,] leaving off seven fingers [on each side] [of the following lines]:— twelve fingers form the measure of the line that is directed towards the east; the measurement of another line touching its base and running towards the north, is twenty-one fingers; the remaining lines attached to the one running towards the north, are of the measurement of a thumb. (9—10)

If the rite of measurement and the person to do it, are not mentioned, the sacrificer should make the measurement. This is the conclusion of the learned. (11)

One should deposit the Sacred Fire, and it is highly spoken of by all. Sacrificial fuels should be collected by one willingly for kindling that Fire. (12)

He, to whom a maiden has been given by one by words, should collect the last sacrificial fuels for depositing the Sacred Fire; otherwise not. (13)

If in an unmarried state that maiden dies, he should not be guilty of the breach of vow. By that Fire, he may marry another maiden. (14)

If after soliciting, he does not get a maiden, he should consign that Fire unto himself and forthwith adopt the next order. (15)

CHAPTER VII.

It is said that *Araṇi** and the *Uttara-Araṇi* (*i.e.*, the upper part) should be made of the branches spreading towards the east or north or upwards of an *As'wattha*, grown in an extensive ground and having a *S'amí*-tree attached to its root. It is preferable that *Chatra* and *Ovilí*† should be made of the strongest parts of the wood. (1—2)

The [tree,] the root of which is attached to a *S'amí*, is called *S'amígarbha*; in the absence of a *S'amígarbha*, one should speedily create Fire from [one which is not so]. (3)

A length of twenty-four thumbs, a breadth of six thumbs, and a height of four, have been described as the size of the *Araṇis*. (4)

A *Pramantha* is to be of eight fingers [in size]; a *Chatram*, ten fingers, and an *Ovilí*, twelve fingers. These are churning instruments. (5)

Where instruction is given about the measurement of the thumb, there one should always take measurements with its bigger knot. (6)

A *Nêtra* (the string of a churning stick) should be made with three circles of the down of a cow's tail mixed with hemp fibres of the size of a pure *Vyâma* (a measure of length equal to the space between the tips of the fingers of either hand when the arms are extended); by it, the Fire should be churned. (7)

The head, the eyes, the ears, the face, and the shoulders,—these five limbs of the *Araṇi* should be of

* A piece of wood of the *S'amí*-tree used for kindling the Sacred Fire by attrition; the fire-producing wooden stick.

† Sacrificial implements.

the size of a thumb each; the breast is spoken of [as measuring] two thumbs. (8)

The chest [is to measure] one thumb; the belly is nown in the *Smriti* [as measuring] three thumbs; the hip is known [to measure] one thumb; the abdomen, two; and the anus, two. (9)

The two thighs, the two knee-joints, and the two feet, should severally measure four, three, and one thumb. These limbs of the *Arani* have been described by those conversant with the rituals of a sacrifice. (10)

What is spoken of as the *Guhyam* (anus) of the *Arani* is called the *Dévayoni*. The Fire, that is generated here, is spoken of as the most auspicious. (11)

Those who churn the Fire elsewhere, come by the fear of ailments. This is the regulation in the first churning, and not in the subsequent ones. (12)

The *Pramantha* (churning) should always be done with the upper part of the *Arani*. He, who performs the churning by any other method, is affected by the sin of being born in a mixed caste. (13)

If the upper part of the *Arani* be wet, has holes, has any circular part, or any cleft, it does no good unto the sacrificer. (14)

CHAPTER VIII.

DULY putting on a new cloth and a sacrificial thread, and with his face directed towards the east, one should hold the *Yantra* (sacrificial implement). (1)

Having firmly fixed the top of the churning stick on the *Chatra-Vridhna* and placed the *Arani* in the north, a learned man should place on it the *Vridhna*. (2)

He should then place the *Ovilí*, fixed to a pin attached to the base of the *Chatra* [on the *Araṇi*], turning its top towards the north; then being self-restrained and in a state of purity, he should, hold the *Yantra* with all his strength, so that it may not move. (3)

His wives, putting on new raiments, should put three folds of string around the *Chatram* and first of all, churn the *Araṇi*, so that Fire might drop in the east. (4)

The rite of placing the Sacred Fire should not be performed by the twice-born, if they have not even one wife; all the rites, that are done [in that state], know, as being not done at all. (5)

Many wives of the same caste and of other castes existing, the rite of churning, for producing the Fire, should be done by the chaste wives of the same caste, on account of the superiority of birth. (6)

Of them, one very capable, or any one of them, [or, in her absence,] any one of the wedded wives [belonging to other castes], should carefully churn the Fire. (7)

In it, one should not employ a S'údra-wife, or one who tries to injure her husband or is jealous of him, or one who does not perform religious observances, or one who lives with other men. (8)

Having made *Lakshmaṇa*, for [the Fire,] born, placed it, lighted it, and put sacrificial fuels into it, he should make Brahmá seated. (9)

Then offering the libation, effecting the completion of the rite with all the *Mantrams*, and at the end of the sacrifice,—for the well-being of the house, [the sacrificer] should present unto a Brahmaṇa two pieces of raiment and a cow. (10)

Where there is no instruction about the *Homa*-vessel, *Sruva* (sacrificial ladle) is mentioned in the *Smṛiti* [as the vessel for pouring] liquid substances; in minor rites, the palm is used [as the vessel]; with *Srucha* also, a *Homa* is performed. (11)

It is said in the *Smṛiti* that a *Sruva* should be made of *Khadira*-, or *Palâs'a*-, wood; and be of the size of two *vitasti* (a measure of length, equal to twelve *aṅgulas* or fingers); a *Srucha* should be of the length of an arm; and the handle should be round. (12)

The forepart of a *Sruva* should be like a nose; there should be two holes [on the two sides] of the circumference of two fingers [each]; the hole [in the] *Sruva* should be like that of a *S'ará* (an earthen tray-like vessel); one should make it on a *nirváha*-method and six fingers deep. (13)

Their cleaning should be done by a person, wishing to perform *Homa*, with *Kus'â*-grass, facing the east; when dipped in clarified butter, they should be washed with hot water. (14)

[One should place the articles] near the Fire either in the east side, facing the east; or in the north-side, facing the north; he should collect all the articles which should be used [in the *Homa*.] (15)

When no article for offering into Fire is mentioned, clarified butter is sanctioned for the *Homa*-rites; [and when *Mantram* or Deity is not mentioned,] the conclusion is that *Prâjâpatya-Mantram* (*Vyâhṛiti*), and *Prajâpati* [should be recited, and adored]. (16)

One should never take fuels which are stouter than the thumb; those shorn of bark, those having worms, and those having clefts, [should not be used]. (17)

Those measuring more than a *Prâdés'a*, those

measuring less than a *Prádés'a*, those having branches, those not completely made (*i.e.*, having leaves), and those having no strength (*i.e.*, useless ones), should never be used in *Homa* by one conversant [with rituals]. (18)

The measurement of a sacrificial fuel is described to be a couple of *Prádés'a* (the span of the thumb and the forefinger); in all rites, such should be the sacrificial fuels. (19)

The learned say that there are eighteen kinds of sacrificial fuels, but in the Half-Monthly *S'ráddhas*, in that performed on the Full Moon-Day, and in other similar rites, twenty fuels [are used]. (20)

Before and after a *Homa*, one should, without [reciting] a *Mantram* or without [naming] a Deity, throw the *Samid* (a kind of tree); for it grows for generating the Fire. (21)

The preceptors have recorded in the *Smriti* that the sacrificial fuels, in a *Homa* performed with clarified butter, are for creating the Fire. I shall now clearly describe where this should not be done. (22)

It is laid down that no sacrificial fuel [should be used] in the rites called *Angahoma*, *Samittantra*, [and] *Soshyanti*; in all those and [other] similar rites where no such mention is made (such as the *Vais'wadéva*, etc,); in a *Homa* performed for averting the calamity of breaking a limb; in a Watery-*Homa*; and in all the rites where oblations of *Soma*-Juice [are offered]. (23—24)

CHAPTER IX.

[In the evening] when the Sun is at a distance of thirty-six fingers before reaching the Setting Hill and [in the

morning] after seeing the solar rays, one should generate the Sacred Fire. (1)

The *Homa*-regulation of those who wish to perform *Homa* at the rising of the Sun, does not become profane till the Sun does not rise a hand above the Rising Hill. (2)

As long as the Stars are not completely visible in the sky and the crimson rays do not disappear [from the firmament], one may perform the Evening-*Homa*. (3)

When the Sun disappears under dust, snow, or clouds, or behind a tree, one may offer oblations to the *Sandhyá*; one's religious observance would not be stopped thereby. (4)

In *Kshipra-Homa*, a twice-born person should neither perform the *Parisamúhanam* (sprinkling water around the Sacrificial Fire), nor should he recite the *Virúpáksha-Mantram*; he should also avoid the *Prapada* (the *Mantram* beginning with *Tapas'cha*, *Tejas'cha*, etc.). (5)

In every rite, one should perform the *Paryyukshaṇam* (sprinkling water) with [the *Mantram*,—] *Aditéhnviti* and sing the *Vámadévya* thrice, at the end. (6)

The seeing of the Moon, as mentioned, should be done in rites where no *Homa* is to be performed; the *Vámadévya* should be sung in the end [when] a number of rites [is performed in a day]. The *Vais'wadéva*-rite should take place] after the *Vali*-rite. (7)

In those rites in which [*Kus'á*-reeds] are [already] scattered on the ground at the end, no [more] scattering should take place. For successfully performing one rite, one should leave off the circumference. (8)

In all oblations in sacrifice, not one of these three, —spreading the *Kus'á* outside, sprinkling water into the

Sacrificial Fire, the recitation of the *Vâmadêvya*, should be done. (9)

It is said in the *Smriti* that in the matter of *Havishya* (vegetable diet), barley is superior; and next to it, is the *Vríhi* (a kind of corn); one must avoid the *Mâsha* (corn), the *Kodrava* (corn), and the white sesame, even if nothing is available. (10)

When any oblation is offered with a hand, the twelve knots should be filled; when by a belmetal vessel, the *S'ruva* should be filled [with offerings]; clarified butter should be offered with the *Daiva-Tírtha* into the Fire having embers and flames. (11)

A man, who throws offerings into a Fire that has no embers or flames, becomes of weak digestion, suffers from dysentry and is born as a poor man. (12)

He, who seeks freedom from diseases, long life and great prosperity, should perform *Homa* with a Fire set with sacrificial fuels, and never with that into which no sacrificial fuels have been given. (13)

When prepared to offer oblations, one should not kindle the Fire with the *Hasta*, *S'úrpa*, or the *Vajra* (sacrificial implement), or with wood; he may do it by a fan. (14)

The Fire is to be kindled by [the air of] the mouth, for it originates from the *Mantram* uttered by the mouth; that Fire should not be kindled by the mouth [is an injunction] applied to the *Loukika*-(ordinary) Fire. (15)

CHAPTER X.

If not suffering from any disease, one should daily, after washing the teeth, bathe in the morning, in rivers, etc.,

as in the day-time; when bathing in the house, one should recite the *Mantram*. (1)

The wood for cleaning the teeth, as spoken of by Hárada and others, should be cut measuring eight fingers and contain bark. With its tip, one should rub the teeth. (2)

Rising up, washing the eyes, becoming pure and self-restrained and reciting the *Mantram*, one should rub the teeth with a wood. (3)

[The *Mantram* is:—]" O tree, give us long life, strength, fame, energy, children, cattle, wealth, knowledge of the Védás, discriminative knowledge and genius." (4)

In two months, beginning with *S'râvaṇa*, all the rivers get their menstrual courses. [No one] should bathe in them, excluding the rivers which go to an ocean. (5)

[The watery expanses,] the courses of which do not go beyond eight *Kros'âs* (16 miles), are not worthy of the name of a river: they are described as pools. (6)

[In offering water] in an *Upâkarmaṇ* (a ceremony performed before commencing to read the Védás after the monsoon), in a rite of dedication, in a bathing after a death and at the solar or lunar eclipse, the *Rajaḥ*-(or menstruation-) impurity exists no longer. (7)

When the Brahmavâdins go out for bathing in an *Upâkarmaṇ*, or in a dedication rite, all the Védás, the Chhandas, the Celestials headed by Brahmá, the departed Manes, Maríchi and other *R*ishis, gratified and seeking water, follow them in their bodily forms. (8—9)

Where these all appear, the sins of murder, etc., are, forsooth, dissipated what to speak of the impurity of a river? (10)

When the *R*ishis bathe and when a person, situate in

their midst, has his body sprinkled with [their] scattering drops of water, [if he be] a Bráhmaṇa, he comes by learning and other desired-for objects ; [and if] a maiden, she comes by a becoming bridegroom ; and he, forsooth, attains to well-being in the next world. (11—12)

The *Anirddas'áha** departed Manes, who are of the form of Rákshasás, eat all the impure offerings, water, etc., presented in a raw earthen vessel by a person in a state of impurity. (13)

During solar and lunar eclipses all the waters, that exist on earth and even that in a well, become like that of the Ganges. (14)

CHAPTER XI.

HEREAFTER I shall describe the regulations relating to the *Sandhyá*-adorations, since it is mentioned in the *Smṛiti*, that a Vipra, who does not perform the *Sandhyá*, is not entitled to perform a religious rite. (1)

Having taken up *Kus'á*-reeds in the left-hand, one should perform the rite of *A'chamanam ;* short *Kus'ás* are the most distinguished, while offering invocation ; and the long ones shall form the bed or layer. (2)

The *Darbhás* are spoken of as being holy ; therefore, in a *Sandhyá*-rite the left-hand should be made to hold them, and the right one should hold the *Pavitra* (two blades of *Kus'á*-grass used at sacrifices in purifying and sprinkling the *ghee*). (3)

One should protect one's own self by sprinkling water

* The departed Manes, within ten days from the day of death, are called *Anirddas'áha Prétas.*

on all sides, and sprinkle one's own head by drops of water with the *Kus'â*. (4)

The *Praṇava*, *Bhúrbhuvaḥ*, *Swaḥ Gâyatrí* [forming the third], the three *Mantrams*,—"*A'pohishta*, etc.," [forming] the fourth, [are the *Mantrams*] for the *Mârjanam* (sprinkling the head with water). (5)

The three eternal *Mahâvyâhṛitis*, *Bhúḥ*, etc., *Mahaḥ*, *Janaḥ*, *Tapaḥ*, *Satya*, the *Gâyatri*, *A'pojyotírasomṛitam*, *Brahma Bhúrbhuvaḥ Swaḥ*, [forming] the first part of the *Gâyatrí*—at the beginning of all these *Mantrams* and at the end of the first part of the *Gâyatrí*, one should recite the *Praṇava*. (6—7)

Having restrained the vital airs, one should recite thrice these ten and seven *Vyâhṛitis*, *Gâyatrí*, *Gâyatrí-S'iraḥ* (first part) and the *Praṇava*. This process is called the *Prâṇâyâma*. (8)

Taking water in his palm, putting the nose into it, and suppressing the breath or not, one should recite once or thrice the *Aghamarshaṇa-Súkta*. (9)

Standing up, one should throw water with joined palms towards the Sun, [reciting] the three *Mantrams* (*Praṇava*, three *Vyâhṛitis* and the *Gâyatrí*); then with the two *Rik-Mantrams*,—"*Udutyam*," and "*Chitram Dévânâm*, etc., one should perform the rite of *Súryopasthanam* (appearance of the Sun). (10)

The sages say that *Súryopasthanam* should be performed at the two *Sandhyâ*-adorations; if one wishes to do it during the noon, one should recite, in addition to it, the *Mantram*,—"*Vibhrât*." (11)

With the heels not touching the heels, or with one foot touching the earth, or with that foot up-raised, or with joined palms, or with up-raised arms,—one should perform this rite. (12)

In whatever part there is greater distress and trouble, there is greater well-being; so say the learned for, well-being proceeds from hardship. (13)

According to one's own might, one should perform the first *Sandhyá* before the rising of the Sun; the middle one, in the noon; and the third, in the evening, before the Stars become visible; but at every *Sandhyá*, one should recite the three R*iks* (*Pranava*, the three *Vyáhritis* and the *Gâyatrí*). (14)

This is spoken of as the threefold *Sandhyá*, wherein exists the dignity of a Bráhmana. He is not called a Bráhmana who has no reverence for it. (15)

As serpents cannot approach Garuda, so imperfection cannot approach him who fears the non-performance of the *Sandhyá* and who is always given to bathing. (16)

According to one's own might, one should, from the very beginning, recite the Véda-(*Mantrams*) daily. If one cannot recite all the Vedic *Mantrams*, one should invoke the presence of Rudra in the end. (17)

CHAPTER XII.

THEREUPON reciting in the beginning "*OM*," and "*Tarpayâmi Namah*" (I offer oblation), one should, with water and sesame, offer oblations to the Deities and the departed Manes. (1)

Brahma, Vishnu, Rudra, Prajápati, the Védás, the Divinities, the Chhandas, the *R*ishis, the Ancient Preceptors, the Gandharvas, the other tribes inferior to the Gandharvás, the incarnate months and years, the female Divinities, the group of Apsarás, the followers of the Divinities, the Nágás, the Oceans, the Mountains, the

Rivers, Deified men, other men, Yakshas, the Rákshasás, the Supernas (the feathery tribes), the Pis'áchás, the earth, herbs, animals, trees, the four troups of spirits,—unto these,—one should offer oblations being invested with the sacred thread. Yama, the emissaries of Yama, the Fire, the bearers of sacrificial offerings, Soma, Yama, Aryyamá, Agnishwatta, Somapa and Varhishadas,—these *Pitris*, unto each of them,— one should offer water every time. The three degrees of ancestors, on the paternal side—the three degrees of ancestors on the maternal side, unto each of these ancestors,—one should offer water thrice. Unto the eldest brother, the father-in-law, the paternal uncle, the maternal uncle, and unto others of the parental families one should offer handfuls of water, saying,—" I gratify, with this last handful of water, all those who are desirous of receiving water from me." The *S'lokas* [relating to this rite are mentioned] below. (2)

As one, stricken by the solar rays in autumn, wishes for a shade; as one thirsty, for water; as one hungry, for food; as a child, for the mother, and a mother, for the child; as a woman, for a man, and a man for a woman;—so all elemental creations, movable and immovable, desire for water from a Vipra:—for he does good unto all. (3—4)

Therefore, he should every day offer watery oblations; by not doing so, he is visited with a great sin; and by doing it, he maintains the entire universe. (5)

For the shortness of the time for *Homa* and for the complexity of the rite of bathing, one should not take a prolonged bath in the morning; the non-performance of *Homa* is a censurable [act.] (6)

CHAPTER XIII.

THE regulation of the Five great Sacrifices is spoken of, the constant performance of which enables a Vipra to attain to eternal residence. (1)

One should know, as great Sacrifices, those that are performed successively for the Deities, the Spirits, the departed Manes, for Brahmá and for mankind. (2)

To deliver religious instructions, is the *Brahmayajña*; to offer watery oblations, is the *Pitṛiyajña*; to offer oblations of clarified butter to the Fire, is the *Dévayajña*; to offer *Valis* (offerings), is the *Bhutayajña*; and to treat guests, is the *Nṛiyajña*. (3)

A *S'ráddha* or the offering of *Valis* to the *Pitṛis*, is [also called] *Pitṛiyajña*; what is called the recitation of the *S'ruti*, is also designated as *Brahmayajña*. (4)

This (*i.e.*, the *Brahmayajña* in the shape of the recitatation of the *S'ruti*,) should be performed after the *Tarpanam* (the offerings of water); the next (*i.e.*, the *Brahmayajña* in the form of delivering religious instructions,) should be performed after the Morning-*Homa*; and [that in the shape of singing the *Vámadévya* should be performed] at the termination of the *Vaias'wadéva*-rite; [it should not be performed] at any other time except at these three [periods] (5)

If there is no other eater or [sufficient] eatable, one, for the attainment of success in a *Pitṛiyajña*, should feed at least one Bráhmaṇa. There is no *Daivapaksha* (divine fortnight) in it. (6)

Taking up a little quantity of boiled rice, a twice-born person should, every day, according to his might and with due order, offer it unto the departed Manes and human beings. (7)

Having said,—" *Pitṛibhya idam*" (*i.e.*, this is for the departed Manes), he should recite "*Swadhá*" [thereafter]; saying,—" *Manushyébhya idam*" (*i.e.*, this is for men), he should recite "*Hanta*." And he should accordingly offer water. (8)

Two meals a day have been prescribed by the Sages for the Bráhmaṇás living on this mortal earth; one is in the day time, and the other in the night within a *Prhara* (a period roughly reckoned at three hours) and a half. (9)

Even when fasting, one should daily perform the *Vaís'wadéva* and the *Vali*-rites, both in the evening and morning; otherwise, he will be affected by sin. (10)

"*Amushmai Namaḥ*" (salutation unto such a person) —such is the regulation laid down for the *Vali*-offerings; since for offering a *Vali*, one should only make a salutation. (11)

"*Swáhá*," "*Vashat*" and "*Namaḥ*,"—[these three] are for the Celestials; "*Swadha*" is for the departed Manes; and "*Hanta*" is for mankind. (12)

Therefore one should daily make offerings to the *Pitṛis* by reciting "*Swadhá*." Some say the word "*Namaḥ*" may be added to it. But Goutama [says],— "not so." (13)

If the *Valis* are kept in one place in a compact form attached to each other, they do not become sullied even when touched by a huge cat; such is from the evidence of the *S'ruti*. (14)

CHAPTER XIV.

NOW about the placing of *Valis* (offerings of food). Like funeral cakes in a *Vṛiddhi S'ráddha*, one should place, one after another, four *Valis* for the earth, the air, the Vis'wadévas and the Prajápati; on their left side, those for water, herbs, trees, sky and Káma (desire) [should be placed]; on their left, those for men, Indra, Vásuki and Brahmá; on the right side of all those, for the *Pitṛis* [should be placed]. These fourteen [should be placed] every day. There are *Kâmya-Valis*, such as, the *A's'asya*, etc. Both the sides of all should be sprinkled with water. The residue should be known as a *Piṇda*. (1)

The *Homa*-, and *Vali*-, rites are not the ordinary *Kámyas* (*i.e.*, rites performed with a particular end) It is specially said that the daily *Homa*-, and *Vali*-, rites should be performed first. (2)

They may be performed after the *Kâmya*-rites, but never in the middle; for another rite must not be undertaken, while one is being performed. (3)

Homa for the Fire and others, that spoken of by Goutama, *S'ákala-Homa* with *Vali* rites, are for him who has deposited the Sacred Fire. (4)

Touching water, looking at the Sun and with joined palms, one, before the recitation of the *Vâmadédya*, should pray for the multiplication of wealth, freedom from disease, longevity, lordly powers, intellect, patience, auspiciousness, courage, energy, cattle, strength, the knowledge of the Védás, the dignity of a Bráhmaṇa, good luck, success in business, headship of the family and excellent mastery. [He should say,—] "O thou the witness of all, grant us all these; may we not be shorn of wealth." (5—7)

There is no Sacrifice superior to a *Brahmayajña*; there is no gift superior to that of the Védás; all other gifts and all other Sacrifices have limited [fruits]; but no one has seen the end of these. (8)

By reading the R*ik* daily, one gratifies the Celestials with streams of honey and milk; by reading the *Yajush* daily, [one gratifies them] with streams of clarified butter and ambrosia. (9)

By reading the *Sáman* daily, [one gratifies them] with streams of *Soma*-Juice and clarified butter; and by reading the *Atharvaṇ* of Angirash, with streams of sacrifices. (10)

By reading the principal and minor aphorisms, the *Purâṇâs* and *Itihâsâs* (Histories) daily, one gratifies them with streams of meat, thickened milk, *oudana* (barley cakes) and honey. (11)

By reading daily, according to one's might, any of all these scriptures, headed by the R*ik*, one gratifies the departed Manes with streams of honey and clarified butter. (12)

They, being gratified, gratify him (the performer) whether alive or dead. He may range at will in all the celestial habitations. (13)

No great sin affects him, and he becomes the sanctifier of the row. With the perusal of the regulations of a sacrifice, one reaps the fruits of that sacrifice. (14)

He comes by the fruits of the threefold gift of earth filled with riches.* (15)

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* *Brahmayajña* means here the reading of the Védas, and *Brahmadánam* means the deliverance *gratis* of Vedic instructions.

CHAPTER XV.

WHATEVER sacrificial present is mentioned in a rite, it must be given to Brahmá after the termination thereof. If it is not mentioned, the vessel full of offerings would go [to Brahmá]. (1)

With what gives complete gratification to many eaters, but not with a lesser quantity, one should make a vessel filled. This is the settled regulation. (2)

If any other person performs the rite [for the sacrifice], that *Hotá* sacrificial priest) should take half of the sacrificial present; [if the sacrificer] himself performs both [the works of Brahmá and *Hotá*], he should give it to another. (3)

He, who wishes to make daily gifts and seeks his own well-being, should never supersede the family-priest, the *Guru* and a precepter who lives near. (4)

Having addressed [the family preceptor and priest] saying,—"I make this present unto him," one should give away [a present]; if without asking this, one gives [a present] to a qualified person, it yields no fruit. (5)

Having mentally offered the best part to these two, when they live at a distance, one should give it to others. This is the best regulation about a gift. (6)

He, who by superseding a Bráhmaṇa who delivers religious instructions and lives near, makes a gift, is visited with the sin of theft overcoming [the fruits of the same.] (7)

When an ignorant person lives near one's house and a qualified person at a distance, there is no sin in superseding that ignorant wight and making a gift unto the qualified one. (8)

There is no [sin in] superseding a Brahmaṇa [by shunning] a Vipra who is divorced from Vedic learning.

Leaving aside a burning fire, one should not offer oblation to ashes. (9)

In all the offerings of clarified butter, the *A'jyasthâlî* (vessel for keeping clarified butter) should be made either of metallic substances or of earth. (10)

One could make the size of *A'jyasthâlî* as one likes; one strong and without holes, is described as the best *A'jyasthâlî* (11)

Its expanse and height should be of the size of the sacrificial fuel; but it must be strong and should not have a big (wide) mouth. A *Charusthâlî** made of earth or of *Udumvara*-tree is most preferable. (12)

Charu should be prepared according to the deliverance of one's own branch; it should be well-cooked,—must not be burnt, nor made hard; it must be good, [and] neither of a highly liquid condition nor stale. (13)

A *Mekshaṇa* (a vessel for containing clarified butter) should be made of the same class [of trees] from which sacrificial fuels [are made]; its size would be half [of the sacrificial fuel]; its forepart would be heavy like a plump thumb and it should be particularly fit for contraing drops of clarified butter. (14)

Similarly a *Darví* (ladle or spoon) [should be made]. I shall describe the distinction thereof. The forepart of a *Darví* would measure two fingers; and its size would be four times that of a *Mekshaṇa*. (15)

A *Mushala* (pestle for cleaning rice) and a *Ulúkhala* (mortar for grinding rice] should be made of wood [of the tree from which sacrificial fuels are collected], must be expansive, strong and of any size one likes. A *S'úpra* (a winnowing basket) should be made of bamboos. (16)

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* A vessel for preparing *Charu*, a kind of sacrificial food.

While performing a *Nyañcha*-rite (*i.e.*, reciting *Mantrams* for the earth by lying on the face), one should place one's face down on the right palm, and placing the left hand on it, direct the foreparts of the two hands towards one's own self. (17)

Seated [on one's seat] and directing the two hands, kept in their own places and firmly placed, towards the Fire, one should perform the *Pradakshiṇam* and *Parisamuhanam* (*i.e.*, the collection of Fires, scattered hither and thither, unto one place). (18)

There should be three fences of the size of an arm each, straight, having bark, no cuts, no tops. In the view of one class of men, there should be four on four sides. (19)

One should place two *Paridhis* fences on two sides of the Fire running towards the east; and one on the west, facing the north; and if another is to be placed, it should be placed in the east, facing the north. (20)

[As in the rites to be performed] with barley, wheat [may be used], as [in the rites to be performed] with *Vrihi*, *S'âli* [may be used] so; in the absence of proper articles their substitutes may be accepted. (21)

CHAPTER XVI.

A *S'râddha* in which *Piṇdas* are to be offered for the gratification for a month, is to be preferably performed on the wane of the Moon (*Amâvasyâ*-day); it should be performed in the third part of the day; but never towards the evening. (1)

When a *Chaturdas'i* (the fourteenth day of the dark fortnight) extends over three divisions of the day

and the *Amávasyá* lasts for a shorter period, a *S'râddha* should be performed on the previous day. (2)

What has been said [by my father Gobhila,] "that the day on which the Moon is not seen," (*i.e.*, on such an *Amâvasyá*-day, a *S'râddha* should be performed,) and the [expression,—] "on the wane of the Moon," must be known as to mean the same.* (3)

The Text,—"being visible once," refers to the *Chaturdas'i*-day; [if both the days arrive, one] should wait for the *Amávasyá*; [but if the *Amávasyá* does not appear at the time fit for the performance of the *S'râddha* (in both the days], one may perform it at the end [of the *Chaturdas'i*].† (4)

The Moon disappears in the eighth part of the *Chaturdas'í*, and a part of it re-appears in the eighth part of the *Amávasyá* according to S'ástric deliverance. (5)

Persons, conversant with the movements of the Moon, (*i.e.*, the Astrologers), speak of some distinction in the *Amâvasyá* of the month of Agraháyaṇa and Jaistha. (6)

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* *i.e.*, A *S'ráddha* should be performed on an *A'mávasya*-day when the Moon is not visible.

† These *S'lokas* are very elliptical and require elucidation.

Gobhila said :—" A *S'ráddha* should be performed on an *Amávasyá*-day when the Moon is not visible."—Kâtyáyana says :—" *kshíné rajani*," when the Moon wanes. Sanction is given that a *S'ráddha* is to be performed on the *Amávasyá*-day succeeding the *Chaturdas'i*. But the Moon is visible on the fourteenth day, and Gobhila's Text is :—"*Yadahastyweva Chandramá na dris'yéta*"—the day in which the Moon is "not visible." This Text contradicts the Text,—" *kshíné rajani* " To avoid this contradiction the subsequent *S'loka* is written. There is no contradiction if it means that the *S'ráddha* should be performed immediately after the disappearance of the Moon which takes place in the day previous to the *Amávasyá*.

In these two days, a part of the lunar rays exists in the first *Prahara*, but it fully disappears in the last part Astrologers say so. (7)

Even in that year in which one intercalary month is added to twelve,* [the Moon] does not become visible by the third [part] ;† knowing these movements of the Moon, one should, in the last part of the wane of the Moon, offer [oblations]. (8)

Sometimes an *Amâvasyâ* becomes co-mingled with the *Chaturdas'i*. Some (the Yajurvedins) know it as an inferior [occasion] for the performance of a *S'râddha*. Others (the Rikvedins) consider it the best. (9)

If on the next day, one gets an *Amâvasyâ* increased by three *Yamas* (periods), a *Pitṛiyama* (*S'râddha*) should be performed at that time. (10)

One should make a fortnightly *Charu* on the first day of the fortnight. People should do it in the first part of the day. Other learned men [hold that it may be performed] when [the second day of the fortnight] comes upon [the first]. (11)

One has no right to perform the rites for the departed Manes of his own father [while he is alive]. Superseding a living person, one should never make a gift. Such is the *S'ruti*. (12)

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* This intercalary month is called *Mala* (impure) *Mása* (month), because no religious rites are performed in this month.

† The *S'loka* is very elliptical and obscure. The purport is that in the year in which there is an intercalary month even in these two months, there is a decrease of more than one-fourth part of the lunar ray in the first part of the *Amâvasyâ*. Or, in the eighth part of the *Chaturdas'i*, one-fourth portion of the lunar ray disappears; and in the seventh part of the *Amâvasyâ*, it disappears fully and it reappears on the last part thereof. So a *S'râddha* should be performed immediately after the disappearance of the Moon in the seventh part of the *Amâvasyâ*.

If one's father dies while his grandfather is alive, one should offer oblations for him. If the grandfather dies, when the great-grandfather is alive, one should offer oblations [for the both]. (13)

But, one whose great-grandfather is dead, should make three *Piṇdas*, for the father, grandfather, and the great-grandfather. (14)

Another Text of the *S'ruti* is :—A twice-born person should offer food and water to the departed Manes superseding a living person. Or his own father should offer oblations to his father. (15)

If one's grandfather dies after the demise of his father, the sixteen *S'ráddhas*—including one that is performed on the eleventh day—should be celebrated by the grandson. (16)

But it should not be done by the grandson, if the grandfather has got any other son. Having performed the *Sapiṇda-S'ráddha*, he should perform the six monthly ones. (17)

The grandson and the great-grandson should not perform the purificatory rites, (*i.e.*, the *Sapindakaraṇ-S'ráddha*) for [the grandfather and the great-grandfather,] for whom no purificatory rite has been performed One should then perform only the purificatory rite for the father. So Kátyáyana has said. (18)

One should make one's grandfather, who has attained to the condition of a *Préta* (deceased ancestor) or who has got over that position, forsooth, perform the purificatory rites for the father. 19)

One's father being killed by a Bráhmaṇa, [or on being dead] when outcasted, living a life of mendicancy, or committing a transgression,—one should offer

oblations unto those to whom he (*i.e.*, the father) used to give. (20)

The *Sapindakaran* of the mother should be performed [by the daughter] with the grandmother, according to the regulation mentioned before if she has no son. (21)

Except on the day of death, no separate *Pindas* should be offered to women since the *Smriti* says that they get gratification from the part of the *Pindas* offered to their respective husbands. (22)

A daughter's son should first offer the *Pinda* to his mother; secondly, to her father; and thirdly, to her father's father. (23)

CHAPTER XVII.

A *Karsû* (trench), that one digs before one s front, is known as the *Pûrvâ* (first); the one, that is dug on its south, is the middle one; and the one, that is dug on the [further] south, is called the last. (1)

They should be made, beginning with the north-west corner and ending with the south-east, each at a distance of one-and-a-half fingers; their ends should be pointed; the middle parts, like barley; and they should be spacious like a boat. (2)

The *S'ankhu* (stake) should be made of *Khadira* (wood) and decorated with silver. The measurement of a *S'ankhu* and *Upavés'a* (stool), is known as twelve fingers. (3)

Karsûs should be thickly covered with *Kus'a*, having their tips directed towards the south-east. In a *Pitri-Yajña*, one should cover [a *Karsû*] ending in the south,

with [*Kus'âs* having their tips directed towards the south. (4)

Sweet-scented *Tagara*-flowers, sandal and other pastes, and *Souvira*-collyrium for *Piñjalis*, are known and spoken of [as the best in a *S'râddha*]. (5)

Having collected all those articles which are fit [for the rite], one should, without hastiness and in a pure state, perform the *S'râddha* after finishing the worship of the Deities. (6)

Having performed the rites, as mentioned by Vasishtha, beginning from the gift of a seat to the offering of the *Arghya*, one should offer, in all the vessels, sesame and water. (7)

Having offered water separately and silently, one should offer sesame and water with the *Mantram*; scented-water should be offered in order of proximity (8)

The departed Manes of the person, who offers sesame and water in an *A'sura*-vessel, do not accept food from him for fifteen years. (9)

In the *Smriti*, a vessel made of earth and in a potter's wheel, is called *A'sura*; that made by the hand, as a *Sthâli*, etc., is called *Daivika* (*i.e.*, vessel for the Deities. (10)

Dedicating, in order, unto the Bráhmaṇás, scents, season-flowers and incense,—one should, thereafter, perform the *Agnoukaraṇa-Homa*. (11)

Agnoukaraṇa-Homa should be performed by one invested with the sacrificial thread and with the face directed towards the east. The *S'ruti* Text is that one should offer oblations to the Fire for the Deities. (12)

Or it should be performed by one wearing the sacred thread over the right shoulder and facing the south:

having determined the offering of clarified butter for one, one should not give [it] to another. (13)

In this [rite], one should not utter "*Swâhâ*" in the end; nor should any offering of clarified butter be made without it. Having offered oblation to the Fire with "*Swâhâ*," one should, afterwards, complete the recitation of the *Mantram*. (14)

A person, who has not deposited the Sacred Fire, after pouring libations of clarified butter unto the hand of the person who is the head of [the Bráhmanás] representing the *Pitṛis*, should silently offer the residue into the vessels [belonging to] others. (15)

One should never separately repeat the *Homa-Mantrams*, in [proper] tune and with *A'chamanam*, etc.; one should silently recite the others. (16)

When in this rite, *Savyena pâṇinâ* (by the left hand) is spoken of [by my father Gobhila]; it means the observance the taking up the *Kus'a*-reeds by the left hand. (17)

By holding the *Piñjalí*, etc., [by the right hand] from the left, one should, therewith, perform the *Ulle̍khanam* (rubbing) by the left hand. (18)

By taking up a little from all sorts of offerings and mixing them up with the *Charu*, one should begin to offer *Piṇdas*. (19)

In a *Parva-S'râddha*, one should offer *Piṇdas* to the father in the northern *Kars'u*, to the grandfather in the middle one, and to the great-grandfather in the one placed in the south. (20)

Some say that one should go to the end of the north by turning round on the left. Gotam, S'andilya and Sáṇdilyáyan say so. (21)

Circumambulation, suppressing the vital airs and meditating on the *Pitris* truly and reciting the *Mantram*, one should return in the same way and pass his breath. (22)

On the eighth day of the month of Phálguna, one should himself, or make his wife, cook vegetable-leaves. Where a *Homa* with vegetable-leaves is to be performed, it must be done according to the rules of an *Ashtaka-S'ráddhá* where sweet-barley-cakes [are offered]. (23)

Gobhila and Gotama say that *Anwashtaká-S'ráddha* should be performed in the middle one. Koutsa *Rishi* says that *Anwashtaká* may be performed in all the *Ashtakás* (a collection of three days,—seventh, eighth and ninth, beginning with the seventh day after the Full-Moon) (24)

If in the place of an animal, one cooks *Sthálí* settled afterwards, one should boil it with the milk of a young cow having a calf. (25)

CHAPTER XVIII.

THE learned describe one class [of religious rites] beginning with the evening and ending with the morning, and another class as beginning with the *Pournamása* (Full-Moon-day) and ending with the *Dars'a* (tenth day . (1)

After the offering of full oblation, one should perform a *Homa* on any day that comes first between the *Dars'a* and the *Pournamása*. Such is the Sruti. (2)

After *Purnáhuti*, one should perform the Evening-*Homa*; thereupon, after the *Páka-Yajña*, one should perform the *Vais'wadéva*-adoration and the *Vali*-rite. (3)

Afterwards, according to one's own might, one should feed such Bráhmaṇás as one may desire. The sacrificer should, then, take his meals. So says Kátyáyana. (4)

Shorn of idleness, one should perform the morning, and the Evening-*Homa* into the *Vaiváhika*-Fire. After performing the *Chaturthi-Homa*, one should do this. Such is the opinion of S'átyáyana. (5)

After performing the *Purṇáhuti*, one should perform *Homa* in the morning, and then [offer] the Evening Oblation. The Morning-*Homa* should be as usual, and the regulation, for the succeeding *Homa*, is also the same. (6)

After the expiration of the *Pournamása* (Full-Moon-day) as well as that of the *Amávasyá*, one should perform *Homa* on the day when worthy articles of offering and qualified priest would be available. (7)

I shall now describe how a *Homa* should be performed afterwards when a person, being unable to offer oblations to the Fire, passes time fasting and being self-restrained. (8)

Calculating the number of offerings [neglected] and placing them in full on a vessel, one should duly offer them in excess to the others with *Mantrams*. (9)

When an expiatory *Homa* is to be performed with the *Vyáhṛitis*, four offerings are known [to be offered] there, as in the case of espousing a maiden. (10)

Or, it should be performed with the *Mantram*,—"*Ajñáta*," etc ; or a *Prájápatya*-offering should be made. This is the threefold regulation of a *Práyaschitta*- (expiatory) *Homa*, according to the *Smṛiti*. (11)

If, on any occasion, a Sacred Fire comes in contact with an ordinary one,—one should offer oblations of

clarified butter with the *Mantram,—"Agnayé vivichayé."* (12)

If it comes in contact with lightning-flashes, one should offer oblations to the Fire with the *Mantraṃ,—"Apsumân;"* [if it comes in contact] with a bad fire, one should offer oblations [with the *Mantram,—*] *"Agnayé s'uchayé."* (13)

If a Sacred Fire comes in contact with that consuming a house, a *Kshâmavân-Homa* should be performed by the twice-born. [Similar is the procedure,] when it comes in contact with a wild fire. If the heat generated by these two fires, touches the heart,—one should extinguish the generated one and enkindle the other which is detached. Giri S'arma has said so. (14—15)

One cannot perform a *Homa* for another, without offering, at least, one sacrificial fuel to one's own Fire. Put one may offer oblations for purifying the embryo till it is not born. (16)

In every *Homa* for the Naming-Rite, etc., *Loukika-*(ordinary) Fire [should be improvised]; for a Fire consecṛated by the father, does not go to the son. (17)

He, on whose Fire other's *Homa* shall be performed, should make a *Vais'wânara-Daivata-Charu* (sacrificial food); for that is his penance. (18)

If another performs a *Homa* on one's own Fire, if one performs one's own *Homa* on another's Fire, if one fails to perform a *Pitṛi-Yajña* or two *Vais'wadéva*-rites, if one takes the newly-grown rice without performing the new *Yájña*, or if one takes the boiled rice of a degraded caste,—one should make *Vais wânara-Charu.* (19—20)

In all the purificatory rites for his son, a father should offer *Piṇdas* (funeral cakes) to one's own father,

grandfather, etc. In his absence, [one should offer them] to the higher [manes]. (21)

If in a *Bhútapravâchana* (a rite for the promulgation of a child), a wife, disabled by menstrual impurity, does not come near, what would the sacrificers do? (22)

The woman of the same caste, who cooks rice in the kitchen, should be made to make the *Pravâchana*, or one should perform it with *Pranava* as said by Kátyáyana. (23)

In a sacrifice, in a *Vástu* (rite of adoration of the earth, in holding by palms, in making a *Stambha* (pillar), in making a *Kus'a-Vatu*, in making a seat of *Kus'á* and in spreading *Kus'á*, there is no limit of *Darbhas*. (24)

CHAPTER XIX.

HAVING made over the charge of the Sacred Fire to his wives and selected a sacrificial priest, a Vipra may proceed to a foreign country. One must not uselessly go to a foreign country, nor should one live there for good. (1)

When living in a foreign land, one should mentally think of the daily rites after being purified and shorn of idleness and seated. One should follow all [the rites] in proper time. (2)

A woman devoted to her husband and seeking good fortune, wealth and non-widowhood, should also humbly serve the Fire without any break. (3)

One should engage in this rite a wife who has given birth to heroic sons, who carries out the behests of

her consort, is beloved, expert in business, speaks sweet words and is spotless. (4)

If it cannot be performed by one, they (*i.e.*, the wives) should, either according to seniority or ability, severally or jointly, perform the rite, according to their own light and knowledge of the scriptures. (5)

The seniority of women [is determined] by their good fortune, and that of the twice-born, by their bearing. The fame or asceticism of women does not lead to the gratification of their husbands. (6)

The woman following the commands of her hnsband, who, like Umá, gratifies the Fire with manifold religious observances, attains to good luck in the next world. (7)

The woman,—who, even when bending low with humility, is disliked by her husband,—must have disregarded in a previoüs birth her husband, Umá and the Fire. (8)

He, who rising up in the morning, sees a *S'rotriya* (one learned in the *Sruti*), a blessed lady, a cow, the Fire, as well as a person who maintains his Sacred Fire, becomes freed from all calamities. (9)

He, who rising up in the morning, sees a sinful wight, an unlucky woman, a degraded person, a nude wight, and one whose nose has been cut off, is visited by Kali. (10)

What hell is there where a woman, disregarding her husband out of stupefaction, does not go to? What sorrow is there which she does not know after attaining to a human birth with great difficulty? (11)

Is there any region which a woman serving her husband, does not attain? Again returning to this world

from the celestial region, she becomes like an ocean of happiness. (12)

What *Homa* is laid down for that person, maintaining his Sacred Fire, who having a living wife wishes for other wives, for some reason or other? (13)

Homa should be performed with his own Fire and never with the ordinary one. It is laid down that no rite of a person who has consecrated the Sacred Fire, should be performed with the ordinary fire. (14)

Till the seeing of Dhruva, he shall have the *Homa* performed by another with six oblations. Till he is not married, there is no necessity of his own self. (15)

The three forms of *Prâyaschitta* (penetentia' rite) that have been spoken of before, have been described by good men conversant with sacrifice, as *Shad'âhutikam*. (16)

CHAPTER XX.

A *Homa* should never be performed by the *Ritwik* and others in the absence of the married couple. What is done in their absence becomes profitless. (1)

By leaving aside the Sacred Fire and transgressing the limit, if a person goes away with his wife and the time for *Homa* expires, he shall have to deposit the Fire again. (2)

If the Sacred Fire is mixed up with the fire that destroys a forest, one should preserve it. And when that fire is extinguished, he should again consecrate it. (3)

If one having many wives goes on superseding the eldest one, some wish that the Fire should be consecrated again. But this is not [the view of] Gotama. (4)

Having cremated a becoming wife, dead before, with the fire of the vessel,—one should get himself re-married without delay [and consecrate the Fire again]. (5)

A twice-born person, who is conversant with religious laws, should cremate a good-charactered wife of the same caste, who dies before, with the sacrificial vessel according to the *Agnihotra*-method. (6)

One who, having his first wife living, cremates the second wife with the *Vaitánika*-Fire, is equal to the destroyer of a Bráhmaṇa. (7)

Know him to be a *Brahmojjham* (abandoning the dignity of a Bráhmaṇa) who renounces the *Agnihotra* (adoration of the Sacred Fire) on the death of his second wife. (8)

One must not abandon the Vedic Fire on the death of one's wife, but should perform all the rites therewith as long as one lives. 9)

Having made a golden image of his illustrious wife Sítá, the eternal Ráma celebrated many sacrifices along with his brothers. (10)

He, who any how cremates his wife with his own Sacred Fire, attains to womanhood and his wife attains to manhood. (11)

If a twice-born person be guilty of a heinous crime and if his wife be dead or living in another country, his son would be entitled [to maintain the Sacred Fire. (12)

If a wife, worthy of respect, being insulted by her husband, dies before,—she attains to manhood for three births, and the man becomes born as a woman. (13)

In the rite of consecrating the Sacred Fire again, the former sex shall be as before. But the distinction is

that, the rite of *Agnyupasthânâm* (placing on the Fire) [should be performed], and eight oblations of clarified butter [offered]. (14)

Finishing up to end the *Vyahṛiti-Homa*, one should place the Sacred Fire. He should recite merely the *A'gnéya-Súkta*, such as,—"*Kastéjámi ramáṇasas.*" (15)

With the *Mantrams*,—"*Agnimíd'e*" (I adore Agni), "*Agna âyâhi*" (come Fire), "*Agna áyâhi vítaye*" (come Fire to this sacrifice), the three *Mantrams*,—"*Agnirjyoti*," etc., "*Agniṁ dutaṁ*" (Fire the messenger), and "*Agné-mṛid'a*,"—[with these eight *Mantrams*,]—one should, duly and in proper order, offer eight oblations. Then one should perform the completing oblations and other rites as before. (16—17)

The consecrating of the Fire on the other *Araṇis*, is not allowed so long as a little of the first two *Araṇis* is visible. (18)

One should throw into the burning Fire, the destroyed *Sruka-Sruva* (sacrificial ladles), the up-turned vessel and the *Mushala* (mace), having its top directed towards the east. (18)

CHAPTER XXI.

If a person is incapable of performing a *Homa* himself, he should come before the Fire; if he is unable to do that even, he should sit up on his bed. (1)

If at the time of performing the Evening-*Homa*, the householder appears so weak [as to die immediately], then the Morning-*Homa* should be performed. If he survives, [on the morning,] he may perform it again, if he so wishes. (2)

Having bathed the dead body and covered it with a pure raiment, one should place it, having its head turned towards the south, on the ground strewn with *Kus'â*-reeds. (3)

Having soaked it with clarified butter, one should again sprinkle it with water. It shall then be clothed, invested with another sacred thread, bedecked with flowers and have all its limbs pasted with sandal. (4)

Having placed gold into its seven apertures and covered its face with a cloth, the sons and others should carry it. (5)

Having taken boiled rice in a raw earthen vessel, one should follow the dead body, preceded by an *Agnihotrín*, and scatter half [of the boiled rice] on the way. (6)

Then reaching the cremation-ground, [the chief mourner,] seated with his face directed towards the south and bending low his left knee-joint, should, mixing up the remaining half [of the rice] with sesame, offer it according to the regulations of *Pinda*. (7)

Thereupon after bathing, the son and others, on a purified spot of the ground, qualified by its marks for making a funeral pyre, should make a huge collection of wood. (8)

Then placing on it the dead body on its back with its head towards the south, one should place, on its mouth, a *Sruk*, filled with clarified butter; on its nose, a *Sruvam* with its top directed towards the south; on its legs, the eastern *Arani*; on its breast, the northern *Arani*; on its left side, *S'úpra*; on its right side, the *Chamasa*; on the space between the two thighs, the *Mushala*; and on the collar bones, the *Udúkhala* (mortar). One who has not consecrated the Fire, should be placed on its

face. One who will set fire to the Fire, shall neither have tears in the eyes nor be stricken with fear. (9—11)

Making the sacred thread hang down towards the left part of the body over the right shoulder, controlling speech and facing the south and performing [all rites in that state], bending low one's left knee, and facing the Fire, one should gradually lighten up the fire. (12)

He should recite the *Mantram*,—"Thou wert created by him; may he, through thee, be born again; may he attain to the celestial region." (13)

When the master of a house is thus cremated, he gets over all his sins. He who cremates his body, also gets praiseworthy children. (14)

As a traveller, carrying his own weapon, traverses fearlessly the forest and reaches the appointed place, so a person, who consecrates the Sacred Fire, adorned with the weapon of a sacrificial vessel, transcends all the regions and attains to Brahma. (15—16)

CHAPTER XXII.

THEREUPON without looking [at the Fire], all those who touch the dead body, should go to the water; bathe with their raiments on; rinse their mouths; and offer water on the ground to the departed one. (1)

Reciting the family and name, they should afterwards say,—"*Tarpayâmi*" (I offer water). Directing the tops of the *Kus'â*-reeds towards the south, they should separately [offer water] with sesame. After having thus performed the watery-rite completely and bathed and rinsed their mouths again, they shall be seated on a plot of ground covered with green grass, their followers saying,—(2—3)

"All living creatures do not live for ever; therefore do not grieve. Practise with care religion, for it will go with you. (4)

"Foolish, indeed, is that wight who seeks real essence in a man who is as unsubstantial as the trunk of a plantain tree and the water-bubbles. (5)

"The earth, the oceans and even the Deities run to destruction; why would not then the region of the mortals, like unto a foam, meet with destruction? (6)

"What is there to repent for, if the body, which is known to be composed of five [substances], is again reduced to five [original substances] under the influence of physical actions? (7)

"All collections meet with destruction; all elevations meet with fall; all unions meet with separation; and every life ends with death. (8)

"A departed person, losing all control, eats the phlegms and tears discharged by kinsmen. Therefore none should weep, but [all] must perform the rites with care." (9)

Having been thus accosted, they should return home preceded by younger persons. Others (but kinsmen) would get themselves purified by bathing, touching the fire and drinking clarified butter. (10)

CHAPTER XXIII.

THE assignment of vessels for a person who has deposited the Sacred Fire should be made thus. In this, there is a special regulation mentioned in the *Sútrás* about the black-antelope-skin, etc. (1)

If one dies in a foreign country, his bones should be brought, soaked with clarified butter and cremated, covered with wool. The assignment of vessels should be made as before. (2)

If the bones are not procurable, leaves, to the number of bones, should be burnt according to the regulation spoken of; impurity lasts till then. (3)

If a person, who has deposited the Sacred Fire, is accidentally affected with a heinous iniquity, his son and others should maintin the Fire till his sins are not dissipated. (4)

If after committing a sin, a person dies without performing the penetential rite, his Household Fire should be extinguished; and the *S'routa*-Fire, together with the ingredients, should be thrown into the water. (5)

Or he should throw them both into the water, for Fire originates from Water; or he should give the vessels unto a Vipra; or [he should] burn, or throw, them into the water. 6)

A woman, wending a righteous way, should be cremated in this way; but the *Mântram*, for putting the Fire, should not be recited in her case; such is the determined conclusion [of the *Smriti*]. (7)

With that Fire, one should cremate one's wife, if she had not proved [herself] independent [of her consort], or degraded [herself]. After that the vessels should be consumed separately near [the funeral pyre]. (8)

On the next, or on the third, day, the depositing of bones should take place. The regulation relating to that, as laid down by the Rishis, should now be spoken of. (9)

Having finished bathing as before; wearing the sacred thread over the right shoulder and under the left

arm; and abstaining from speech;—one should soak the bones with cow-milk. (10)

Having taken up the bones from ashes with the branches of a *S'ami* or a *Palâsa*-tree, one should soak them with clarified butter made of cow-milk and then sprinkle them with scented water. (11)

Having placed them inside an earthen vessel, one should encircle it with thread. Then digging a hole on a sanctified spot, one should place them in that hole facing the south. (12)

Then filling up the hole with earthen balls and corals, one should perform thereon the remaining portion of the rite that should be performed in the morning. (13)

Such is the rule of cremation for a deceased person who had not deposited the Sacred Fire; fire should be put [to their funeral pyre] like that of women. What has [already] been said, should now be dwelt on [at length] (14)

CHAPTER XXIV.

In a state of impurity, all rites, beginning with the *Sandhyâ*, should be renounced. A *Homa,* with dried rice or fruits, may be performed in the *S'routa*-Fire. (1)

One should offer *Akṛita* (raw corn); in its absence, *Kṛitâ-Kṛita* (rice); or *Kṛita* (boiled) according to the regulations obtaining at the rite of first taking the boiled rice. (2)

Odana, Saktu (kinds of cakes), etc., are called *Kṛita*; rice, etc., are called *Kṛitâ-Kṛita*; and *Vrihi*, etc., are called *Akṛita*:—the learned speak of these three classes of offerings. (3)

When any such [preventive] cause appears, as impurity, residence in another country, inability, or partaking of food at a *S'râddha*,—one should have the *Homa* performed by another. (4)

A Brahmacharin should not renounce his own work even in a state of impurity; [an impurity would not be an impediment] in a sacrifice after initiation or in the performance of a distressing penance. (5)

Even on the demise of the father, they are not affected by any impurity. The impurity of a Brahmacharin takes place after the performance of his religious rite or lasts for three days. (6)

The *S'râddha* of a *Sâgnika* would take place on the eleventh day after the cremation. But the annual *S'râddha*, one should always perform on the day of death. (7)

Twelve monthly *S'râddhas*, the first *S'râddha* after the death, two six-monthlies, and the *Sapiṇḍ'ikaraṇ*—these are the sixteen *S'râddhas.* (8)

[The first] six-monthly *S'râddha* should take place either one or three days previous to the day of death. And the annual *S'râddha*, forming the [second] six-monthly, would also take place one or three days previous to the day of death. (9)

The first fifteen *S'râddhas* should be performed for one who has no son; and the other also should be performed on one day in the year. [The *Srâddha*,] for the one who has a son, should always be performed.* (10)

The husband of a woman having no son, shall not perform [the *Pârvaṇa-S'râddha*] for her; nor shall a

* The Commentator Raghunandan has given a different interpretation of this couplet. He says :—"The first fifteen *S'râddhas* and the annual *Ekoddhishta-S'râddha* should be performed for a sonless man or woman.

father do it for the son; nor the eldest brother, for the younger. (11)

Having duly performed the *S'râddha* on the eleventh day, a son who has deposited the Sacred Fire, should subsequently perform the *Sapiṇd'a* for his father or mother. (12)

After the *Sapiṇd'ikaraṇam*, one should not perform a *S'ráddha* every month according to the *Ekoddishtha*-regulation. But Gotama says, one should do it. (13).

Leaving off the [*Sráddha* to be performed for] agricultural operations, the first sixteen *S'râddhas* and the annual, there shall be six *Piṇd'as* in the subsequent ones. This is the rule. (14)

In the offering of the *Arghya*, in that of unending water, in that of *Piṇd'a*, in *Avanéjana* (sprikling water on the *Darbha*-grass at a *S'râddha*-ceremony) and in reciting *Swâdhâ*, there shall be the stoppage of the ritual. (15)

The *S'ráddha* and other good offices should not be performed for them, who were punished (*i.e.*, killed) by the Bráhmaṇás, and for whom no cremation has been done. (16)

CHAPTER XXV.

In the collection of *Mantrams*, the five "*Agné,*" etc., should be recited by those who seek brevity. Twenty *Mantrams* are necessary in its application. (1)

"Váyu" [should be used,] instead of "Agni." The word "Chandra" and "Suryya" should be understood. And understanding all in the fifth *Sútra*, each *Mantram* should be recited four times according to the *S'ruti*. (2)

In the five *Mantrams* of the first group of five, shall occur the expression,—"*Papí Lakshmíḥ.*" Those, conversant with sacrificial rituals, know it so. (3)

In the second group, shall occur [the word] "*Patighní*;" in the third, "*Aputrakâ*;" in the fourth, "*Apasavyá.*" These are the twenty oblations. (4)

In the *Dhṛiti-Homa* as well as in the eight *Gonâr a-Homas*, one should not use ["*Swâhâ,*" with the fourth declension]; in the "*Gonáma-Homa,*" one should offer oblations with "*Aghná,*" instead of the fourth declension. (5)

The hidden leaves on the top of the branch of a creeper, is described as *S'uṅgá.** According to the *S'ruti*, a chaste woman, observant of a vow and an unworthy Bráhmaṇa [should buy it].† (6)

S'âlatu is mentioned for indigo, and *Granthaḥ* is used for a *Stavaka*. The hairs on both sides of the head, are called *Kapushṇikâ*; those on the back, are called *Kapuchchhalam*. (7)

Salalí means the pointed sticks of a porcupine; and *Víratara*, an arrow. Sesame and rice, boiled together, passes by the name of *Kṛishara*. (8)

In the Naming Rite—the word *Muni*, *Vasu* and *Pis'ácha* should always be used in the plural number And *Yakshas*, the *Pitṛis*, the *Vis'wédévas*, the guests and other Divinities should be treated with oblations. (9)

In the *Homa*-rites of Planets beginning with Lunar Mansion called *Kṛittikâ*, of those beginning with Snake (*Rohiṇi*, etc.), of those beginning with *Vis'ákhâ* (the

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* The Sheath of a young bud.

† In the *Gobhilá-Sútra*, there is a regulation about the purchase of the *S'uṅgá*. Kátyáyana has explained the term and mentioned the names of persons who should buy them.

sixteenth Lunar Mansion consisting of two Stars), of those beginning with *A's'ád'a* (the twentieth and twenty-first Lunar Mansions), of those beginning with *Dhanishthá* (the twenty-third Lunar Mansion consisting of four Stars), and of those beginning with *As'winí* (the first of the twenty-seven *Nakshatras* or Lunar Mansions consisting of three Stars),—one should offer oblations with the plural number. Dual should be used for the remaining two pairs; and singular, for the rest. (10—11)

Amongst the Deities [presiding over the Planets], the Serpent, the Air, the Water, the *Vis'wédévas* and the *Pitris* should be offered oblations with the plural number. (12)

Being ordered by his preceptor in the performance of a religious rite, a Brahmachárin should follow his behest by saying,—"*Vád'am*" (well); or "*Om*" (yes). (13)

Till the [final] bath, the shaving of the head—except the tuft of hair on the crown, should be done by a Brahmacharin, if he has not taken the vow of a lifelong celibacy. (14)

He must not remove the dirt of his body—except in a calamity, must not sport in water; nor should he wear ornaments. And like a rod, he should take his bath. (15)

How should one offer oblations when the Deities are adverse? Having performed the penetentiary *Homa*, one should again offer oblations in due order. (16)

If on any occasion, one performs a purificatory rite after the proper time is over, he should perform *Homa*, on all these occasions destructive of sins. (17)

The *Vaishwánara-Charu* is laid down as the penance for him who without performing the new sacrifice, eats the boiled rice of new crops, even out of ignorance. (18)

CHAPTER XXVI.

How should the *Charu* (sacrificial food) be made,—in the rite of the combination of *Charu*, in a sacrifice attended with cow-slaughter, in the rite of the dedication of a bull, in a Horse-Sacrifice, on the Full-Moon-day in the month of S'rávaṇa, in the evening and at the commencement of agricultural operations? How should the presentations of offerings and libations to the Fire be made, in all those rites? (1—2)

Proportionate to the number of Divinities, offerings should be taken up separately. Twice they should be taken up silently; and *Homa*, performed separately. (3)

[And] the quantity of the *Charu* would be such as will leave some remnant after the completion of the *Homa* as mentioned in a particular rite. (4)

In the rite of the combination of *Charu* and in that at a sacrifice for the *Pitṛis*, one should perform *Homa* with a *Mékshaṇa*; others say,—that [a *Homa*] should be *Upastírṇa*, (*i.e.*, clarified butter should be poured into a *Sruva*-vessel with the *Sruk* or sacrificial ladle) and *Abhighârita* (*i.e.*, accompanied with the pouring of clarified butter). (5)

The time and regulation about the dedication of a bull has been described, in brief, by Kátyáyana. Since Gobhila has not spoken of it. (6)

The universally received time, for a Cow-, and a Horse-, Sacrifice, as well as for the rite of *Prastarârohaṇa* (getting upon a rock or bed), has been mentioned in some other book of instructions. (7)

The regulation in another book of laws, is, that the

time for a Cow-Sacrifice, is the day of *Mârgapâlya*, and that for a Horse-Sacrifice is the *Nirâjana*-day.* (8)

Some say that the Sacrifice for the New [Rice] should be performed in the autumn or in the spring. Others say [that it should be performed] when the paddy is ripe; forest-recluses should perfom it when *S'yâmâka*-crop is ripe. (9)

In the rites to be performed on the Full-Moon-day in the month of A's'wina, in agricultural rites, in the worship of the Deity of the household,—the sacrificers, conversant with the secrets of sacrifices, lay down the following *Homa*. (10)

The *Smṛiti* enjoins that two, five and two oblations should be offered, in order, with clarified butter. The remaining oblations should be made with clarified butter. So Kâtyanana has said. (11)

Milk, according to others, curd mixed with clarified butter, is called *Pṛishâtaka*. By obtaining that, one should make *Pâyasa-Charu*. (12)

The holding of the seven herbs, namely, *Vrihi*, *S'âli*, *Mudga*, wheat, mustard, sesame and barley, dissipates all sins. (13)

The purificatory rites of men have been remembered by Gotama and other *Rishis*. Then all the *Ashtaka*-rites should be performed in due time. (14)

The twice-born person, who performs, even once, the *Ashtaka*-rites, becoming the sanctifier of the row, goes to regions pouring clarified butter. (15)

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* A kind of military and religious ceremony, performed by kings or generals of armies in the month of A's'wina, before they took the field; (it was, so to say, a general purification of the king's Purohita, he ministers, and all the various component parts of the army, together with the arms and implements of war by means of sacred *Mantrams*).

He,—who, being engaged in a religious rite, serves the Fire, in a purified state, even for a day,—lives in the celestial region for a hundred days by the fruits thereof. (16)

He,—who, having consecrated the Fire, does not perform sacrifices in honour of the Deities, after giving them hopes,—that repudiator of the Deities, is called *Nirâkriti* (repudiator). (17)

CHAPTER XXVII.

THE *S'râddha*, that is performed at the commencement of a rite; the sacrificial present, that is given at the end; and the second one, that should be performed on an *Amâvasyâ*, is called *Anvâhâryya.** (1)

In *Ekasâdhya* (capable of being performed by one) *Homa*, there is no spreading of the *Kus'á*, no sprinkling of water round the Sacrificial Fire, and no *Udgâsâdanam* (obtaining of water); for, it is known as *Kshipra* (quick) *Homa*. (2)

One should offer oblations with curd or milk in the absence of *Vrihi* and barley; in its absence, with rice-gruel; and in its absence, with water. (3)

Having recited the *Roudra*, *Râkshasa*, *Pitrya* and the enchanting *Mantram*,—one should, touching one's own body, touch water. (4)

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* The *Nandímukha-S'ráddha* is called *Anváhâryya*, because it is performed after the adoration of the *Mátris*. A *dakshiná* is so called, because, it is offered at the termination of a religious rite. And the *Amávasyá-S'ráddha* is so called, because it is performed after the adoration of the departed Manes.

If one is seen offering bones in the quarters presided over by the Moon or the Varuṇa, then offering oblations with *Vyâhṛitis*,—one should administer punishment unto the twice-born (5)

He,—who makes offering of salt, honey, meat or any saline substance, must take his meals after fasting He must not take any thing in the night. (6)

If the sacrificial priest and offerings not being available, the Evening-*Homa* is not performed in its proper time,—it may be performed in the next morning before the hour of the Morning-*Homa*. But it should be done after the celebration of the penetentiary *Homa*. (7)

The hour of the Morning-*Homa* extends till before that of the Evening-*Homa*. The time for a *Dars'a*, extends till before that, for the Full-Moon-day *S'râddha*; and that for the latter, till before the hour for *Dars'a*. (8)

Failing to perform the *Vais'wadêva*-rites, one should remain fasting for the day and night. Then performing the penitentiary rite, one should again undertake the rite. (9)

The two *Homas* (Morning and Evening) and the *Dars'a* and *Pourṇamâsa*-rites being not performed, one should again deposit the Sacred Fire. Such is the deliverance of Bhárgava. (10)

One who has not studied the Rig-*Vêda*, is called *Mâṇava*; a black antelope is called *Eṇaḥ*, according to the *Smṛiti* (of Gobhila); a white-coloured deer, is called *Ruru*; and a stake is called *Sumaraḥ*. (11)

A Bráhmaṇa's *Daṇda* (a staff given to a twice-born person at the time of his investiture with the sacred thread) should be made, in size, extending up to the end of hairs; that of a Kshatriya, up to the fore-head; and that of a Vais'ya, up to the nose. (12)

They shall be all straight, without knots, handsome to look at, unproductive of anxiety to men, covered with bark and unsullied by fire. (13)

The superiority of a cow is spoken of by the Bráhmaṇás and is mentioned in the *Védas*. There is none superior to her; and a cow is, therefore, called *Vara*. (14)

In all those rites, at the termination of which no sacrificial present is mentioned, a cow or a raiment should form the presents unto the preceptor. (15)

Exposition at an improper place, recitation in parts and erroneous teaching, bring about the rejection of a *S'ruti*. (16)

The Annual-*Upákarman** and *Utsarga*,† duly performed by the twice-born, increase afresh the power of the *Védas*. (17)

Whatever rite the twice-born, even sportively, perform by the help of the *Védas* not rejected, always yields for them *Siddhi* (supernatural powers). (18)

Having duly instructed the pupils in the three *Rich-Mantrams—Gáyatri*, *Gáyatra* and *Várhaspatya*, a preceptor should begin the *Upákarman* of the *S'ruti*. (19)

In the *Samhita* (of the *Véda*), there are, in order, twenty classes of metres. With the first *Mantram* composed in each metre, he should perform *Homa* for all those *Chhandas*. (20)

With the subsequent portions of the *Charchchá*-(Recitation) *Mantrams*, he should perform *Homa* for

* A ceremony performed before commencing to read the *Véda* after the monsoons.

† The rite performed at the completion of the study of the *Véda*.

hymns, the *Brâhmaṇa* (portion of the *Vêdas*) and the *Aṅgas* (the six auxiliary parts of the)*Vêda*. (21)

CHAPTER XXVIII.

BARLEY is called *Akshata*; when fried, it becomes *Dhâna*; *Vrihi*-rice when fried, is called *Lâja*; and a pitcher is called *Svâṇdika*. (1)

For the six months when the Sun is in the southern solistice, a wise man should not study the subsequent mysterious subjects and the *Upanishads*. (2)

A person conversant with religious science, should study during the northern solistice after performing the *Upâkarmaṇ*-rite. *Utsarga* (terminating rite) should be performed on the Full-Moon-day either in the month of S'ravana or of the Bhádra. (3)

One should not marry a woman who has not auspicious marks, who has profuse hairs on her person, and who is born of a woman giving birth to a single child. (4)

Three attached footsteps pass by the name of *Prakrama* in the *Smṛiti*. It is mentioned by the *Adhvyaryyu* in all the *Smárâtta*, and *S'routa*, rites. (5)

One should offer oblations of food facing the quarter in which [they should be placed] *Nyañcha-Karma* (lying on the face) should not always be performed in all those rites [that are celebrated] [in the month of] S'rávaṇa. (6)

The oblations at the end of a *Vali* (food-offering) and *Agnipraṇayanam* (fetching the Fire) would not take place every day. But *Ulmukha* (torchlight) must always be done. (7)

All are entitled to the *Mantram* for despatching *Pṛishâtaka* (milk mixed with ghee) and for eating the new-boiled rice left after offering it to the Fire. (8)

If Bráhmaṇás are not near at hand, [the sacrificer] should himself look at the *Pṛishâtaka*. Even in a New Sacrifice, one should partake of the residue of the clarified butter. (9)

All the jujube branches are called *Kalatavya*. Conch-shells grown in a sandy soil, are known in the *Smṛiti* as *Jâtas'ila* (pitumen). (10)

When with the destruction of a rock a precious stone is destroyed, one should, collecting it, purify the same. He should not wait for the *A'grahâyaṇic* rite. (11)

If the *S'ravaṇá*-rite is stopped for some impurity consequent upon birth, etc. one should completely perform the *A'grahâyaṇic* rite, except the offering of the *Vali*. (12)

Thereupon one should lie down on one's own bed, either for a month, half-a-month, seven nights, three nights, or for a day, or immediately. (13)

After that, one should not use *Mantrams*. Nor should one follow the rules governing the Room in which the Fire is deposited. No new cloth should be spread, nor should there be any mention of the south or the sides. (14)

If they are very strong then even when the rite is begun in Agrahayaṇa, one should sprinkle two pitchers with water reciting the *Mantrams* all the while. One should recite the *Mantrams* at every pitcher. (15)

A small impediment has been mentioned by many in the *Smṛiti* as an obstacle. *Prâṇa-Sammita*, etc., has been described as an impediment by Vas'istha. (16)

When there is a contradiction of words, the deliverance of the majority is considered as an authority. Where evidence is of equal weight, reason is described as an authority. (17)

A palm is called *Traiyamvaka*; the head is called *Apúpah*; a ball is called *Palás'a*; and powdered iron is called *Chívara*. (18)

In some places, one should touch with the forepart of the Nameless finger; and in some places, one should consecrate with *Mantrams* by merely looking at them. (19)

CHAPTER XXIX.

In all the rites the *Srotas* (stream) of animals should be sprinkled with water quietly by a bunch of *Kus'a*, according to one's desire. The two vessels made of *Palás'a*, are for keeping the marrow. (1)

The seven apertures in the head, the four udders, the navel, the hip and the anus, are the fourteen *Srotas* of a cow. (2)

The hoof is for cutting flesh. Having collected the entire quantity of marrow according to the rules of learned men, one should perform *Homa* and then terminate the *Mantrams*. (3)

The breast, the tongue, the lap, the bones, the two kidneys, the anus, the udders, the hip, the shoulder, the testes and the sides, are spoken of as the limbs of an animal. (4)

In number, the *Avadánam* (cutting into pieces) is eleven, as there are eleven limbs. But it is sometimes

fourteen, as there are two kidneys, two sides and two testes (5)

As somehow or other the injunctions of the *S'ruti* must be carried into effect, so there should be eight Rik-*Homas*, even when the *Charu* sacrificial food is prepared with a goat. (6)

Proportionate to [the number] of *Avadânas* that one would have made on animals were they available, *Piṇdas* of rice boiled with milk, should be made in the absence of animals. (7)

In the absence of animals, one should make a liquid food of rice, milk and sugar boiled together for *Uhana*-curry; and similarly, in the *Anvashtakâ*-rite. (8)

Some learned men speak of the superiority of the offering of *Piṇdas*; for, it is seen that, at holy places, chiefly at Gaya, merely *Piṇdas* are offered. (9)

Other great R*ishis* speak of the superiority of feeding; for, it is seen that, great care is taken in examining the Bráhmaṇás (10)

The regulation of an *A'ma-S'râddha* [i.e., one performed with raw materials], is that [it should be done] with *Piṇdas*. The study of the *Védas* is forbidden in the case of taking food at a *S'râddha*; and in that of listening to the *S'râddha*-regulations. (11)

I have arrived at this conclusion, after having collected the opinions of learned men. Since there is the superiority of both the rites, therefore this is the aggregate opinion. (12)

The sprinkling of an animal with water in *Pitri*-rites, should be done by one wearing the sacred thread over the right shoulder and under the left arm. And one should offer *Charu* by wearing the sacred thread under the right arm. (13)

The collection of *Avadânam* and not that of any thing else, is for establishing the superiority. The offering of oblation is the superior part; the remaining portion is but an ordinary affair. (14)

Any elevated place is called *Dvipa*; any place covered with green grass is called *Ishtakâ* in the *Smriti*. Any watery place is called *Kilina*; and that which is distant from a pool is called *Maru*. (15)

The gate, the window, the pillar, the earth, the plinth and the last corner should have no holes, nor should the gate of the house have any holes; and it must be in the possession of the A'ryyas. (16)

In it *Vriki* is called *Vas'angamá*; and barley is called *S'ankha*; reciting the name by such a one, one should offer oblations like those of a *Kshipra-Homa*. (17)

Arghya is formed by the collection of fried paddy, flowers, water and scents. And *Madhuparka* is formed by the combination of curd and honey. (18)

With a belmetal vessel, one should pour *Arghya* into the palms of a venerable person. One should also dedicate *Madhuparka* placed in a belmetal vessel and covered by a belmetal vessel. (19)

THE END.

VRIHASPATI SAMHITA

ORIGINAL TEXT

WITH A

LITERAL PROSE ENGLISH TRANSLATION.

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[*Vrihaspati Saṁhitâ.*]

VRIHASPATI SAMHITA

HAVING celebrated a hundred sacrifices [and] completed [them] with profuse presents, King Indra accosted Vṛihaspati, the foremost of orators, saying,— (1)

"O lord, by what gift happiness is always multiplied? Tell me, O thou of great asceticism, of that, which, being given, yields most precious fruits." (2)

Being thus accosted by Indra, the greatly wise Vṛihaspati, the master of speech and the priest of the Celestials, said,— (3)

"O Vásava, he, who makes gifts of gold, cow and lands, is freed from all sins. (4)

"Gold, silver, raiment, diamond and precious stones, are all given by him who gives away lands. (5)

"By giving away furrowed lands, capable of germinating seeds and filled with corns, one lives gloriously in the celestial region, so long as the solar rays remain in the three regions. (6)

"By making a gift of land, even of the measurement of a *Gocharma*, one is purged of any sin he commits under the distressing pressure of limited means of livelihood. (7)

"A plot of land, thirty rods of ten cubits in length and ten such in breadth, is called *Gocharma*. [The gift of such a land yields] great fruits. (8)

"Or the plot of land where a thousand kine, having given birth to young ones, may live comfortably, is called *Gocharma* in the *Smṛiti*. (9)

"By making gift of a land unto a Vipra, endued with accomplishments, asceticism and self-controlled, one

enjoys the un-ending fruits thereof, so long as the earth girt by the occean exists. (10)

"As seeds, scattered on the surtace of the earth germinate; so virtue, acquired by the gift of lands, multiplies. (11)

"As a drop of oil, thrown into water, spreads itself; so the virtue of the gift of lands, multiplies itself in every corn. (12)

"The giver of rice becomes ever happy; and that of raiments, beautiful. The man, who makes gifts of lands, becomes always like a king. (13)

"As a milch-cow rears its calf by discharging milk, so, O thousand-eyed Deity, the land, given away, multiplies the prosperity of the giver. (14)

"[By giving away lands, one comes by the fruits of the gifts of] conch-shell, house, umbrella, animate and inanimate objects, and elephants. The fruit of the gift of lands, O Purandara, comprises various virtues and the celestial region. (15)

"The Sun, Varuṇa, Vishṇu, Soma, Fire-God, and the Divine Holder of the Trident (S'ivá), gratify the giver of lands. (16)

"The fathers vaunt and the grandfathers become gratified, [and say,—] 'A giver of lands is born in our family. He will become our rescuer.' (17)

"The gifts of kine, lands and learning, are spoken of as supreme gifts. They, forsooth, rescue the giver from all sins. (18)

"The givers of clothes, go [to the other region], being covered therewith. And those, who fail to do so, go nude. The givers of food, go there, gratified [with food]. And those, who do not make gifts of food, go hungry (19)

"All the departed Manes, afraid of hell, seek it, thinking,—'The son who will go to Gayá wo·ıld be our rescuer.' (20)

One should desire for many sons, for if one happens to go to Gaya, or one happens perform a Horse-Sacrifice, or to dedicate a *Níla*-bull. (21)

The one, the upper part of whose tail is dark-blue in colour, whose hoops are twany-coloured, and whose horns are white, is called a *Níla*-bull. (22)

If that *Níla*-bull, having a twanty-coloured tail, goes about eating grass, the departed Manes [of the giver], remain gratified for sixty thousand years. (23)

"If the mud, upraised from the bank, exists on its horns, the departed Manes of the dedicator repair to the most beautiful region of *Soma*. (24)

"Formerly [this earth [belonged] to Yadu, Dilipa, Nriga, Nahusha and other kings; and in future it will go to others. (25)

"This earth was given away by many kings, Ságara, and others. But the fruit belongs to him in whose possession the land exists. (26)

"The perpetrator of sinful deeds,—he, who kills a Bráhmaṇa, who kills a woman, who kills his father, who kills a hundred or a thousand kine, who seizes lands given away by his own self or by another,—rots with his departed Manes by becoming a virmin in his own excreta. (27—28)

"He, who speaks ill of the gift of lands, and he, who gives permission for stealing the same, goes to hell. (29)

"The giver of land and the stealer of the same, reap the virtue or the sin, and no one else. Till the dissolution of the universe, [the giver] remains upwards (*i.e.*,

in the celestial region); and the stealer, downwards (*i.e.*, in hell). (30)

"The first offspring of the Fire, is gold. The daughter of Vishṇu, is the earth. A cow is the daughter of the Sun. He, who gives away gold, cow, or the earth, becomes the giver of the threefold regions (*i.e.*, enjoys the fruits of such a gift). (31)

"[A part of] the earth, extending over eighty-six thousand *Yoyanas*, being given away by one of one' own accord, it gives everywhere all sorts of desired-for objects. (32)

"Both he,—who accepts the gifts of lands, and he,—who makes such a gift,—are the performers of pious deeds. And they, forsooth, repair to the celestial region. (33)

"The fruits of all the [other] gifts, follow one birth, but those of the gifts of gold, lands and a seven years old maiden, follow seven births. (34)

"Thinking that I am the soul, he, who does no injury to the fourfold creations (those born of perspiration, those born of eggs, the vegetables, and those born of the uterus), has nothing to fear of, even when he is alienated from his body. (35)

"Those men, by whom a land is improperly stolen, or those by whom it is made to be stolen,—both the stealer and the orderer,—destroy their seven generations. (36)

"That wicked-minded person, stupefied by *Tamas* (disorganizing tendency), pilfers a land or makes another do the same, is killed by Varuna's noose, and is born in the species of the feathery tribe. (37)

"If denying the gift, one pilfers a land belonging to

Bráhmaṇá, his three generations are destroyed by tears shed [by such a Bráhmaṇa] (38)

"The stealer of lands, is not purified by [the gift of] a thousand of wells and tanks, by [the celebration of] a hundred Horse-Sacrifices, and by the gift of a *Koti* (ten millions) of kine. (39)

He, who wrongly possesses a cow, a piece of gold, or a plot of land half a cubit in measurement, lives in hell till the hour of final dissolution. (40)

"One meets with destruction by wrongfully possessing a boundary land, measuring even half a cubit. By obstructing a roadtrodden by kine, or the village-road, or the cremation-ground, and striking the kine, one remains in hell till the final dissolution. Vyása's deliverance is that one should sow corns in a barren place, dig wells in a waterless place. The false accusation of a maiden, destroys five generations; and that of a cow, ten. (41—43)

"The false accusation of a horse, destroys a hundred generations; that of men (*i.e.*, servants), a thousand. Those born and those who will be born in the family of one who utters a falsehood for gold, are destroyed. (44)

"To speak false for land, destroys all. Therefore, one should never utter a falsehood for land. One should never cherish an inclination for a Bráhmaṇa's property, even if his vital breath comes up to the throat. (45)

"That dreadful poison has no medicine and no physician. Poison is no poison; but a Bráhmaṇa's property [verily] is spoken of as poison. (46)

"Poison kills only one man [who takes it], but a Bráhmaṇa's property destroyes even his son and grand-

son. One can digest iron, powdered stone and even poison. (47)

"What man, in the three regions, can digest a Bráhmaṇa's property? A Brahmaṇa's anger is a weapon, a king's hand is a weapon. (48)

"A weapon destroys only one man; but a Bráhmaṇa's anger, the entire family. The Bráhmaṇás have thus ire for their weapons; and Hari (Vishṇu) has the discus for his weapon. (49

"[A Bráhmaṇa's] anger is fiercer than the discus; one should not, therefore, make a Bráhmaṇa irate. Those destroyed by fire or the Sun, may grow again. (50)

"But there is no re-growth for him, who has been destroyed by a Bráhmaṇa's ire. Fire destroys [an article] by its power; and the Sun, by its rays. (51)

"The king consumes [a person] with the rod of chastisement; and a Vipra, with anger. That wealth which creates a desire for a Bráhmaṇa's property and hankering for what is dedicated to a Deity, leads to the destruction of one's family and self. The theft of a Bráhmaṇa's property, Bráhmaṇicide, the pilfering of a poor man's wealth, and that of a preceptor's or a friend's gold, afflicts one, even if one is stationed in the celestial region. The sin, attached to the stealth of a Brahmaṇa's property, is never dissipated. (52—54)

"If one hides that sin, it will get wind elsewhere The weapons [bought] and the soldiers fed by a Bráhmaṇa's wealth, are destroyed in a battle like water in sands. O Vásava, O foremoost of the Celestials, eternal is the gift that is made unto a person who is well-read in the *Védas*, born in a good family, poor, contented, humble, given to the well-being of all creatures, who studies the *Védas*, performs penances,

has acquired knowledge and controlled the senses. As milk, curd, clarified butter and honey, placed in a raw earthen vessel, are destroyed for the defect of the vessel, so an ignorant man, who accepts cows, gold, raiment, food, land and sesame, is consumed like a wood. If an ignorant person lives in one's own house, and one vastly read in the *S'ruti* at a distance,—presents should be made unto the one who is master of the *Véda*. There is no sin in superseding the ignorant wight. A learned person, O Vásava, rescues the family by seven and seven (*i.e.*, seven generations upwards and seven downwards). (55—61)

" He, who excavates a new tank, or reclaims an old one, lives gloriously in the celestial region after rescuing his entire family. (62)

" He, who reclaims old tanks, wells, pools, forests and gardens, enjoys the same fruits of the original maker. (63)

" The person, O Vásava, in whose tank, water exists even in the summer season, never comes by any distressing condition. (64)

"O foremost of the kings, the person, in whose tank on this earth, water exists even for a day, rescues seven generations upwards and downwards. (65)

By making gifts of lamp, one becomes of a handsome body. By making gifts of edibles, one acquires memory and intellect. (66)

" If, after perpetrating iniquitous deeds, one gives food unto one soliciting the same and especially unto a Bráhmaṇa, one is not affected by the sin [thereof]. (67)

" [The sages] call him the destroyer of a Bráhmaṇa, who, when seeing lands, kine and wives of one, forcibly

taken by another, does not communicate [the matter unto the master]. (68)

"If a king, on being communicated by the Bráhmaṇás, oppressed by anger, does not save them, him also, they call the destroyer of a Bráhmaṇa, (69)

"He, who, out of stupefaction, puts impediments in an impending marriage, sacrifice or gift, O Vásava, is born as a virmin after death. (70)

"Wealth is multiplied by a gift; and life [is prolonged] by the protection of lives. By abstention from injury, one enjoys the fruits [thereof in the shape of] beauty, prosperity and freedom from diseases. (71)

"By partaking of fruits and roots, one attains to the adorable celestial region along with the dwellers therein. By fasting, one enjoys a kingdom and happiness everywhere. (72)

"[The acquisition of] kine, etc., [is the fruit of] initiation. One, by living on grass, attains to the celestial region. One, by bathing three times [a day], acquires women: and by drinking air only [and dying thereby], one reaps the fruit of a sacrifice. (73)

"A kingdom does not accomplish what [is gained by] a twice-born person, who bathes daily, adores the Sun, and recites the *Mantrams* at the two periods of junction. One attains to the celestial region by meeting with death while fasting. (74)

"Entering into a fire by being self-restrained, one lives gloriously in the region of Brahmá. He, who returns precious stones, comes by creature-comforts and sons. (75)

"He, who fasts, lives, for good, in the celestial region. He, who always lies down on one side, comes by a desired-for condition. (76)

"He, who resorts to a hero's seat, a hero's bed and a hero's place, has eternal regions and desired-for objects. (77).

"By performing fasting, initiation and water-sprinkling for twelve years, one attains to a region superior to that of heroes. (78)

"By studying all the *Védas*, one is immediately freed from sorrow. He, who performs sanctifying religious rites, lives gloriously in the celestial region. (79)

"The twice-born, who study the holy deliverance of Vṛihaspati, have these four, *viz.*—longevity, learning, fame and strength, multiplied." (80)

THE END.

DAKSHA SAMHITA

ORIGINAL TEXT

WITH A

LITERAL PROSE ENGLISH TRANSLATION.

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Daksha Samhitá

DAKSHA SAMHITA'

CHAPTER I

THERE was a patriarch named Daksha, who was acquainted with the true import of *Dharma* (religion) *Artha* (worldly profit), the foremost of all those conversant with the *Védás*, and a perfect master of all forms of learning. (1)

Creation, universal dissolution, preservation and destruction take place of themselves and the soul abides in Brahmaṇ. (2)

A *Brahmachárin* (religious student) a *Gṛihastha* (householder), a *Vánaprastha* (forest-recluse) dna a *Yatin* (hermit)—for all these, Daksha wrote his Institutes. (3)

As long as a boy does not attain to the age of eight, [he is known] as a new-born babe. He is to be known as an embryo, the difference [only] being that of his individuality. (4)

In the period [that is during the period] that he is not invested with the sacred thread, there is no sin in a food and an interdicted edible, in drink, in what should be spoken or not, and in falsehood. (5)

By doing forbidden deeds, after being invested with the sacred thread, one commits a sin. As long as he is not sixteen years old, he is not entitled to follow an established rule or practice. (6)

As long as one studies the *Védás* and follows the Vedic observances, he is called a *Brahmachárin* Thereafter, on being bathed, he becomes a householder. (7)

Two classes of *Brahmachárin* have been mentioned by the wise in the *Smṛiti*. The first is *Upakurvāṇaka* (a Bráhmaṇa, in a state of pupilage, who wishes to pass on to the state of a householder); the second is *Naishthika* (one who leads a life of perpetual celibacy. (8)

He,—who after having adopted the life of a householder, becomes a religious student again,—is neither a *Yatin* nor a *Vánaprastha* but he is divorced from all the *A's'ramas*. (9)

A twice-born person should not live, even for a day without following any order. If he lives without following an order, he is required to perform a penitential rite. (10)

He,—who, divorced from an order, engages himself in recitation, or in the performance of *Homa*, or in making gifts, or in Vedic study,—does not reap the fruit thereof. (11)

The three orders should be followed in due succession, andnot in a reverse course. There is none more sinfu than he who follows them in a reverse order. (12)

A *Brahmachárin* is marked by a girdle, a black antelope skin and a staff; a householder, by the sacrifices for the Deities, etc.; and a forest-recluse, by the presence of nails and bairs. And a *Yatin* [is known] by a threefold staff. These are the different characteristic marks. (13)

He, who has none of these marks, is no follower of an order; and he is required to perform a penitential rite. The order of the above-mentioned rites has not been spoken of, nor has the time [of those rites] been recorded, in the *Smṛiti*, by the Sages. (14)

For the behoof of the twice-born, Daksha himself has spoken of [all those rites]. (15)

CHAPTER II.

I SHALL now describe all those rites, which, being conducive to their well-being, should be performed by the twice-born every day, after getting up from the bed early in the morning. (1)

From sunrise to sunset, a Vipra should not remain, even for a moment, without performing the daily and the obligatory rites, as also those performed with an end in view and those, not censurable. (2)

If a twice-born person, abandoning his own rite, performs those of another caste, either unwittingly or out of stupefaction, he becomes degraded thereby. (3)

Instructions would [now] be delivered by me about what should be performed in the first part of the day. I would [also] describe in full all those different rites which should be performed in the various divisions of the day,—the second, third, fourth, fifth, sixth, seventh and the eighth. (4—5)

When the dawn arrives, one should, after duly performing the purificatory works (*i.e.*, passing urine and excreta) and cleansing the teeth, bathe in the morning. (6)

Bathing in the morning is the purifier of the highly dirty body, having nine apertures, [and] passing [urine and excreta] day and night. (7)

The organs of a sleeping person become moistened and pass discharges. The superior organs thereby come to the level of the inferior ones. (8)

Besmeared with sweat and perspiration, one gets up from the bed Therefore without bathing, one must not perform any religious rite, such as, the recitation of the *Mantrams*, the celebration of *Homa*, etc. (9)

If a Vipra, getting up from the bed at dawn, takes his daily bath early in the morning for three years, he has the sins of his entire birth dissipated. (10)

Bathing in the morning, at the period of conjunction when the Sun rises, is equal to the [penitential rite of] *Prâjâpatya* in the destruction even of mighty iniquities. (11)

The *Rishis* highly speak of early bathing in the morning; for it yields fruits seen and unseen. One who bathes in the morning with his soul purified is entitled to perform all, such as, the recitation of the *Mantrams*, etc. (12)

It is said that one should rinse the mouth after bathing. By performing the *A'chamanam* (rinsing), according to the following regulation,—one attains to purification. (13)

Having washed both the hands and feet, one should drink water thrice, after seeing it carefully. Then one should rub the mouth twice, with the thumb curved a little. (14)

Having sprinkled his two feet completely with water, one should touch one's limbs with the fingers Thereafter, one should touch the two nostrils with the thumb and the forefinger. Sprinkling water thrice, one should touch one's face. Then sprinkling the feet completely with water, one should touch the limbs. (15)

Thereafter, one should touch the nose with the thumb and the forefinger. And with the thumb and the name-

less one, one should repeatedly touch the eyes and the ears. (16)

Then one should touch the navel with the thumb and the little finger; the breast, with the right palm; then the head, with all the fingers; and the arms, with the tops of all the fingers. (17)

That Bráhmana in particular, who does not perform his *Sandhyá*-adorations, in the evening, morning and the noon, becomes in his lifetime like a S udra. After his death, he is born as a dog. (18)

One, who does not perform the *Sandhyá*-adorations, is always impure, and is unworthy of all religious rites. The fruit, of any religious rite that he may perform, goes not to him. (19)

After the termination of the *Sandhyá*-adoration, one should himself perform a *Homa.* The fruit, which one reaps by himself, performing the *Homa,* is not attained if it is performed by another. (20)

When a *Homa* is performed by any of these—a R*itwik*, a son, the preceptor, a brother, a daughter's son, and a son-in-law, it is equal to that performed by one's own self. (21)

Having performed the sacrifice for the Deities, one should, thereafter, adore the preceptor and look at the auspicious articles. The rites for the Deities should be performed in the first part of the day; that for men, in the middle part; that for the departed Manes, in the afternoon; all these rites are to be performed with great care. (22—23)

If one performs a rite in the evening which should be performed in the morning, he reaps no fruit thereby as a barren woman by sexual intercourse. (24)

It is laid down that all the rites should be performed

in the first part of the day. And the *Védas*, It is laid down should be studied in the second part. (25)

The study of the *Védas* is spoken of as the highest austerity for the Vipras. The study of the *Vedas* with its six auxiliaries is to be known as *Brhma-Yajña*. (26)

The first is the admission [of the superiority] of the *Védas*; then discussion [on the *Védas*], then the study, then the recitation [of the *Vedas*], and then the deliverance of instructions unto the disciples. This is the fivefold practice of the *Védas*. (27)

This time (*i.e.*, the second part of the day) is also spoken of as the fittest time for the gathering of sacrificial fuels, flowers, *Kus'a*, etc. In the third part of the day, means, for acquiring riches and supporting the dependants, should be thought of. (28)

The father, the mother, the preceptor, the wife, the children, the poor people the dependants, the incomers and the guests, are spoken of as the *Poshyas* (*i.e.*, those who should be supported . (29)

Kinsmen, relatives, those suffering from diseases, who have none to look after them, those who seek refuge, and others having no means, are also spoken of as the *Poshyas* (30)

To support the *Poshyas*, is the most excellent expedient for attaining to the celestial region. By oppressing them, one goes to hell. Therefore one should support them with care. (31)

One should especially offer boiled rice unto all creatures. One should make presents unto the learned, or else he would go to hell. (32)

Blessed is his life, who alone is the instrument of support unto many. Those men are like the dead, although alive, who live for themselves only. (33)

Some live for many; others live for their kith and kin; others [only] for themselves. And some cannot, with difficulty [even], support themselves. (34)

One desiring for lordly powers, should make gifts unto the poor, the helpless and the learned. By making gifts unto unworthy persons, people are born dependant on another's fortune. (35)

I consider that wealth, which one presents unto worthy persons and which one offers every day in *Homa*, as the true wealth. The rest belongs to some body else which one merely protects. In the fourth part of the day, one should fetch earth for bathing. (36)

[One should in the same part of the day, collect] sesame, flowers, *Kus'a*, etc. One should bathe in the natural water. Bathing has been spoken of as being threefold, *viz.*,—*Nitya* (daily), *Naimitika* (obligatory, as in the solar or lunar eclipse), and *Kâmya* (having an end, such as the attainment of the celestial region in view). (37)

Of them that which is *Nitya* (daily), divides itself again into three :—(1)*Malâpaharanam* (that which removes the dirt of the body); (2), the next is the one which is done after reciting the *Mantrams*. (38)

[The third] is the bathing at the two periods of junction. These are the divisions of bathing described. *Mârjanam* (sprinkling the person with water by means of the hands) should be made in the water. *Pranâyâma* may be practised anywhere. (39)

Then adorations should be offered to the Sun; afterwards the recitation of the *Gâyatri* is spoken of. The Sun is the Deity of the *Gâyatri* at whose mouth the threefold Fire is stationed. (40)

The *Rishi* (Saintly Author) is Vis'vámitra and the metre is *Gáyatrí*. Savitri is thus qualified. In the fifth part of the day, due divisions should be made. (41)

[Divisions of food should be made] for the departed Manes, the Deities, the mankind and the insects etc. Such is the deliverance [of Daksha]. Since a house holder gives daily sustenance unto the Deities, the human beings and the bipeds, the order of a *Grihastha* is, therefore the foremost of all *A's'ramas*. The order of a householder is spoken of, as the source of the three other *A's'ramas* (42—43)

That being deteriorated, the other three also become subject to decay. A trunk has the root for its life, the branches have the trunk, and the leaves have the branches, [for their life]. (44)

The root being destroyed, all these meet with destruction. A householder should therefore be protected with every care. (45)

He is to be reverenced and adored by the king and the three other castes, [except the Bráhmaṇa]. He is is called a householder who performs the duties of the order. A householder [does not become a householder] by [merely possessing] a house. (46)

A man,—neglecting his own duties, and failing to bathe, offer oblations to the Fire, recite the *Mantrams* and make gifts,—does not become [a householder] by [merely having] a son and a wife. (47)

By being indebted to the Deities and others,* one

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* This refers to the various debts which a man is to satisfy. The debt to the Deities, one satisfies by performing religious rites ; the debt to the departed Manes, one satisfies by performing the *S'ráddha* ; the debt to the *Rishis*, one satisfies by making religious studies ; and the debt to mankind, one satisfies by feeding them.

goes to hell. One who eats alone, is the taker of food, while the other [who shares it with many,] is the feeder of others. (48)

[The difference between these two, is :—] He, who only takes food for himself, [lives alone for himself and] does not feed others. He,—who makes allotments [of food unto the guests], is forgiving, compassionate, devoted to the Deities and guests,—is a pious householder. He is spoken as the leading householder in whom exists these accomplishments, *viz.*,—mercy, bashfulness, forgiveness, reverential faith, discriminative owledge, practice of Yoga and gratitude. Having made an allotment [of the food], a householder should partake of the residue. (49—51)

Having partaken of the food and sat at ease, he should digest the same. He should then spend the sixth and seventh parts of the day in the study of the *Itihasas* and the *Puranas*. (52)

In the eigth part [of the day], temporal affairs should be attended to. Then, again, he should adore the Fire in the evening. He should next perform *Homa*, take meals and finish other household works. (53)

Having performed [all the duties], one should, afterwards, study the *Védás* a little. One should spend the two periods of time after *Pradosha* (nightfall) in the study of the *Védás*. (54)

He, who then sleeps for the next two periods, is competent to attain to *Brahman*. Occasional rites and those undertaken with a particular aim, one may perform at any time whatsover when the necessity arises. No fixed time is laid down for them. One, being born in this world, shall have to meet with death here. (55—56)

One wishing for happiness, should, therefore, perform all the duties with every care. The middle period is the best for all the rites. By partaking of the clarified butter left as remnant of the offering of oblation, and going to sleep in due time,—a Bráhmaṇa has never to suffer from any physical disabilities. (57—58)

CHAPTER III.

A HOUSEHOLDER has nine *Sudhâs*. I shall express these nine in words. Similarly there are nine [proper] acts and nine [improper] acts. (1)

Secret deeds are nine; open works are nine; successful works are nine; and unsuccessful works are also nine. (2)

There are nine objects which are never to be given away [by a householder]. These groups of nine always lead to the aggrandisement of a householder. (3)

I shall now describe the *Sudhâ*-articles. When any distinguished person comes to the house, one should gently offer these four,—the mind, the eye, the face, and the words. One should rise up and say,—"come here;" carry on a pleasant conversation, saying,—"welcome;" treat him with food; and follow him. [All] these works should be carefully [performed]. (4—5)

Other minor gifts [are:]—[pointing out of] a place [for sitting]; [offering of] water [for washing the feet]; [offering of] a *Kus'a*-seat; washing the feet; [offering of] oil for rubbing the body; [offering of] a bed; [and offering of] food, according to one's might. A householder should not take his food before his guest

is fed, the offering of earth and water;—all these, a householder should always perform. (6—7)

Sandhyá-adorations, bathing, recitation of the *Gáyatri*, *Homa*, Vedic study, adorations of the Deities, adoration of the *Vis'wadevas*, hospitable treatment extended to the guests, according to one's own might, proper allotment of food for the departed Manes, Deities, human beings, the poor, the helpless, the ascetics, the father, the mother and the preceptor,—these are the nine [sacred] works. Iniquitous deeds are, again, [the following:—] Falsehood, knowing another's wife, taking forbidden food, knowing a woman who should not be known, drinking what should not be drunk, theft, committing injury, doing works not sanctioned in the *S ruti*, transgression of a friend's duty,—these are nine improper deeds. One should avoid them all. Longevity, wealth, weakness of a house, counsel, sexual intercourse, medicine, austerity, charity, and honour,—these nine should be carefully kept secret. Freedom from a disease, satisfaction of a debt, gift, study, sale, giving away a daughter in marriage, dedication of a bull, secret sin, and the act of not being censured by others,—these nine should be publicly done by a householder. (8—14)

What is presented as a gift to the father, to the mother, to the preceptor, to a friend, to a humble person, to one who has done any good, to the poor, to the helpless and to distinguished persons, yields fruits. (15)

What is given as a present to a wicked person, to a panegyrist, to an ignorant wight, to a bad physician, to a liar, to a cheat, to a flatterer, to a wandering actor and to a thief, becomes fruitless. (16)

A small property, what is gained by begging, what is kept as a security, trust-money, a woman, a woman's personal property, what is inherited, whole estate and public prop rty,—these nine articles should never be given away even in a calamity, if there is any living member in the family. That foolish wight who gives them away, is required to perform a penitential rite. (17—18)

The Goddess of Prosperity in this world and in the celestial region in the next, does not forsake a person who knows these groups of nine and performs the rites mentioned therein. (19)

Others should be looked upon as his own self by a person desiring for happiness. Happiness and sorrow are equal both unto one's ownself and unto others. (20)

Happiness or sorrow, which should be afforded unto others, would afterwards again arise in one's own self. (21)

No article is procurable without trouble. How can any religious rite be performed in the absence of [proper] articles? There is no religion in the absence of rites. And where is happiness in the absence of religion? (22)

All persons seek happiness; but that originates from religion. Thereiore religion should always be carefully practised by all the castes. (23)

A rite for the next world should be performed by articles acquired by fair means. A gift should be duly made unto an accomplished person in proper time (24).

In making a gift, the particular fruit multiplies, in order, in equal number, twofold, thousandfold, and endlessly. Similar [is the fruit] in committing injury. (25)

Equal [is the fruit] when a gift is made unto a

Bráhmaṇa ;* a thousandfold, [when it is made unto] a preceptor; and endless, [when it is made unto] one who has mastered the *Védâs.* (26)

Not only that which one gives unto an unworthy person who neglects all injunctions, becomes futile, but the remaining virtue is also destroyed [thereby]. (27)

Finding out one who solicts a gift for preventing a calamity or for maintaining his relatives, one should make a gift; otherwise it would yield no fruit. (28)

The virtue of a person, who establishes an orphan by performing the rite of investiture with the sacred thread, marriage, etc., for him, cannot be enumerated. (29)

The well-being, which is attained by a person for settling down a Vipra, is not acquired by an *Agnihotra-*, or an *Agnisthoma-*, rite. (30)

Whatever is greatly prized, whatever is the most favourite article in the house, should be given away unto a qualified person by one seeking an endless possession of all those articles. (31)

CHAPTER IV.

THE household of men has the wife for its root, if she follows the *Védás*; there is none equal to the domestic mode of life, if a wife is under the control of her husband. (1)

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* The Text has *Bráhmana Vruvé, i.e.,* one who pretends to be a Bráhmaṇa but neglects the duties of the caste. It is, however, curious how may the fruit be twofold in this case. But we have rendered the Text literally. Perhaps the Author means *Bráhmana-S'résthaḥ.*

With her, one reaps the fruits of the threefold objects of life, namely,—*Dharma* (Virtue), *Artha* (worldly profit) and *Káma* (desire). If she follows her own will and is not curbed [by her husband] out of love, she becomes uncontrollable afterwards like unto a disease neglected. She who follows the will of her lord, does not give vent to evil words, is an expert, is chaste, speaks pleasant words, is protected by her own self and is devoted to her consort, is a goddess and not a woman. (2—4)

This world is like a celestial region unto him whose wife follows him obediently. It is like a hell unto him whose wife is against him. There is no doubt in it. (5)

Mutual attachment [between a husband and a wife], is rare even in the celestial region. There is nothing more painful than the fact that one is attached to, and another is unfavourably disposed towards, [the other]. (6)

The domestic mode of life is for happiness; and happiness is dependent on a wife in the house. She, who is humble, knows the mind and is under the control [of her husband],—is a [real] wife. (7)

Otherwise she always becomes miserable and disappointed. Disagreement of the mind always takes place when a person has a wife always going against him, and specially when he has two wives. (8)

All wives are like leeches. Even if daily gratified with ornaments, dresses and food, they never cease to extort a man. (9)

That small leecher merely sucks the blood while the other draws the wealth, property, flesh, energy, strength and the happiness of a man. (10)

In childhood, she always remains afraid; in youth, she becomes disobedient; and afterwards in old age, she considers her own husband as a servant. (11)

Obedient, unsullied by harsh speech, expert, chaste and devoted to her husband,—a wife, endued with all these accomplishments, is, forsooth, the Goddess of Prosperity personified (12)

She, who is always of a delighted mind, acquainted with the position and number of household articles, and always affords satisfaction unto her husband, is the [real] wife; others are like decrepitude. (13)

Glory is for that person in this world, whose disciple, wife, little child, brothers, grown up son, servants and dependants are all humble. (14)

The first is the *Dharmapatni* (*i.e.*, a wife helping in the acquisition of virtue); the second is for increasing lust. In the latter, originates the fruit that is seen, but not what is not seen (*i.e.*, virtue). (15)

If she (*i.e.*, the first wife) be freed from any shortcomings, she is called *Dharmapatni*. If she suffers from any defect, there would be no sin in accepting a second one [for as such], if she happens to be endued with accomplishments. (16)

He, who renounces, in youth, a wife who is free from any fault and is not degraded, will attain, after death, to womanhood and become barren. (17)

A woman who forsakes her poor or diseased husband, is repeatedly born either as a bitch, a vulture, or a shark. (18)

A woman, who, after the demise of her husband, ascends the funeral pyre, becomes of good conduct and lives gloriously in the celestial region. (19)

As a snake-catcher forcibly takes out a snake from a hole, so she, rescuing her husband [from hell, lives happily with him. (20)

CHAPTER V.

WHAT is pure and what is impure have been spoken of; [what is pure,] should be done; [and what is impure,] should be avoided by intelligent men. Wishing for your good, I shall speak a little on their significance. (1)

Care should always be bestowed on the purificatory rites. The purificatory rite has been described in the *Smriti* as the root of the twice-born. All the rites of a person, who is divorced from the purity of conduct, become futile. (2)

Purity is being spoken of as being twofold,—external and internal. It is said in the *Smriti* that external purity [is effected] by earth, water, etc. Purity of thought is internal [purity]. (3)

External purity is superior to impurity; and internal purity is superior to that (*i.e.*, external purity). He who is pure in both (*i.e.*, externally and internally), is [said to be] in a state of purity and no one else. (4)

Earth should be given once in the generative organ; thrice, in the anus; ten times, in the left palm; seven times, in both the palms; and thrice, on the feet. (5)

This is the purification, spoken of, for a householder; for [the followers of] the other three [orders], it is, in order, twofold, threefold and fourfold for the fourth [order]. (6)

The earth [that is to be applied to the] first (*i.e.*, the generative organ) should be half-a-handful as described in the *Smṛiti*; for the second and the third, it has been described half of each. (7)

The earth with which three knots of a finger are filled up, has been described for being applied to the generative organ. This purification is for the householders. Twice as much is for the *Brahmachârins* (8)

Threefold is for the forest-recluses and fourfold for the *Yatins*. Water should be used as long as the earth is not washed off. (9)

Purification is effected by earth and water There is no trouble nor [is there any] expenditure of money. His mind has been examined* who is lax in the matter of purification. (10)

This is the purification for the day-time. Another is laid down for the night. One method obtains for the Vipras at the time of calamity, and another when they are at ease. (11)

A half of the purification which is necessary in the day-time, is laid down for the night. Half of it, is for a diseased person; and a half of it, for him who is in a hurry to go in the middle of a road. (12)

More or less should not be done, in the matter of purification, by him who wishes for purity. There is no penance for the transgression of the established practice. (13)

* *i.e.*, He who is not inclined to undergo the purifying process, for it is neither troublesome nor expensive.

CHAPTER VI.

I SHALL now describe, fully and in order of precedence, the impurity arising from birth or death, as well as that which lasts for life. (1)

Immediate purification,—one lasting for a day; those for two, three, four, ten, and twelve, days; that for a fortnight; that for a month; and that terminating with death;—these ten form the fixed time of impurity. I shall, in due order, describe them fully. (2—3)

He,—who is acquainted with the exposition of the *Vedás* together with their *Angas* (six auxiliaries), *Kalpas* (Codes of Law), and their *Rahasya* (their gnostic portions), and who performs the rites laid down therein,—suffers from no impurity. (4)

Immediate purification is laid down for kings, sacrificial priests, those initiated, children, for a death in a foreign country, for those engaged in a religious observance, and for those engaged in a sacrifice. (5)

One day is spoken of for him who maintains the Sacred Fire and studies the *Vedas*. Two, three, and four days, are for those who are inferior and more inferior. (6)

A Brahmana, by caste, is purified in ten days; a Kshatriya, in twelve days; a Vais'ya, in fifteen days; and a S'údra, in a month. (7)

Perpetual impurity is spoken of for all of them, who, without bathing, offering oblations to the Fire and making gifts, partake of [their] meals. (8)

Perpetual impurity is for a diseased person, a miser, one laden with debts, one who does not perform religious rites, an illiterate person, and especially for a hen-pecked person. (9)

Daily impurity is for one who is addicted to gambling, etc., and for a dependant. The impurity of a person, who does not perform the *S'ráddhas*, ends with his ashes (*i.e.*, death). (10)

Temporary impurity is not for them, but a lifelong one. Thus impurity, according to the differentiation of merits has been spoken of. (11)

If an impurity, consequent on birth, takes place with that of one arising from death; or if an impurity, originating from death, happens with that of birth—in a case of such a combined impurity, one is purified with [the end of the] impurity consequent on death. (12)

To make gifts, to accept present's, *Homa* and Vedic study are stopped in a state of impurity. A Vipra, conversant with scrifices, deserves purification after the tenth day. (13)

Gifts should be duly made, for it saves one from inauspicousness. If any impurity, consequent on death, takes place within the time of a similar one, and that arising from birth happens in the course of a like one,—in cases of such combined impurities, one is purified at the end of the previous one. In both the cases, within ten days, one should not partake of any food of the family [laden with such an impurity]. (14—15)

On the fourth day, the bones should be deposited by the twice-born. The touching of the limbs is laid down after the depositing of the bones. (16)

If one husband takes wives from all the castes in their natural order, then on the occasion of the child-birth, impurity extends over ten, six, three and one, days respectively. (17)

There would be no impurity, consequent on a birth or death, when a sacrifice is being performed, or a mar-

riage is being solemnized, when there is a revolution in the country, or a *Homa* is being performed. (18)

All these impurities have been spoken of for the time, place and case. There is no impurity for a person who is visited with a calamity (19)

CHAPTER VII.

I SHALL now describe that Yoga by which the universe, the soul and the senses are brought under control. (1)

Pranayama (suspension of the breath *Dhyána* (meditation), *Pratyáhára* (withdrawal of the mind from external objects), *Dháraná* (concentration), *Tarkah* (abstract reasoning), and *Samádhi* (absorption of thought into the Supreme Spirit),—are called the six *Angas* (steps) of Yoga. (2)

Yoga does not consist in resorting to a forest; nor does it consist in thinking of many literary works; nor does Yoga is performed by religious observances, sacrifices and ascetic austerities. (3)

Yoga does not consist in taking any particular food or in fixing one's looks on the tip of the nose. Nor does it originate from the observance of purity, more than what is mentioned in the *S'ástras*. (4)

Nor is Yoga done by the abstention from speech, the recitation of the *Mantrams* and the clever performance of the many illusory feats. Sometimes Yoga is attained by one who has disassociated himself from worldly concerns. (5)

Yoga arises from strict concentration, practice, firm resolution, continued disgust in worldly affairs, and not by any other means. (6)

Yoga is accomplished by finding pleasure in the meditation of self, by the toy of purity and by the consideration of all creatures as equal and not by any other means (7)

He, who is devoted to self; who daily sports in self- who is given to the culture of self; who is always engaged in the meditation of self; who is by nature fond of self; who is contented; who has not his mind attached to any other object; and who is well-satisfied with self;—succeeds in attaining to Yoga. (8—9)

One should be engaged in Yoga even when asleep- specially when awake. In the *Smriti*, a person, who displays such an exertion, is described as the foremost of those conversant with *Brahman*. (10)

He, who does not see a self, is like unto *Brahman*. This is the deliverance of Daksha. (11)

The *Yatin*, who has his mind attached to worldly objects, does not attain to *Moksha* (liberation); therefore a *Yogin* should carefully renounce attachment for things earthly. (12)

Some say that the attachment of the senses to their objects is Yoga. Irreligion is accepted as religion by these ignorant people. (13)

Others say that the union of the mind and the soul is Yoga. These are greater dunces than the first, and are simply deprived of Yoga. (14)

By dissevering the mind from [all] its faculties and unifying the individual soul with the Supreme One, liberation is to be attained. This is spoken of as the highest Yoga. (15)

Attachment, stupefaction, distraction, bashfulness and fear, are spoken of as the operations of the mind One should bring these under subjection. (16)

He, who has controlled the five ordinary senses together with the higher six (*i.e.*, the mind) is incapable of being defeated by the Celestials, Asuras and the mankind. (17)

A hero is not spoken of as one, who has forcibly taken possession of another's kingdom: he, who has controlled all the senses, is described by the learned as a hero. (18)

By making all the senses, which run towards the external objects, operate internally, one should engage the mind in [the meditation of] the *Atman* (self) (19)

Being freed from all distracting thoughts, on should consign the individual soul to the *Brâhmaṇ*. This is *Dhyâna*,—this is Yoga; the remnant is nothing but the amplification of a book. (20)

Renouncing attachment for earthly objects, when the mind becomes steadied in the form of the power of the soul, it is called *Samâdhi*. (21)

Temporary is the position that is attained by the unification of the four (*viz.*, corporal body, subtile body individual soul and the Supreme Soul). But eternal, real, and unending is what is acquired by the union of the two (*i.e.*, the individual soul and the Supreme Soul). (22)

It is a contradiction when what does not exist for all, is spoken of as existent. Therefore that does not exist in the heart of another. (23)

Brahma is to be known by one's own self, like cohabitation with a maiden. One, who is not a *Yogin* does not know (*Brahmaṇ*);—as one, born blind, does not know a pitcher. (24)

Brahma is completely knowable by him who daily

practises Yoga. The Eternal Para-Brahma is not ascertainable on account of subtleness. (25)

Like mental thoughts, the learned know It (*Brahman*) as one. Women and illiterate people consider it as manifold. (26)

Even the Celestials, who are possessed of *Sattwa* (harmonising tendency), are under the control of the object of the senses, what to speak of men in this respect who are under the influence of stupefaction and possessed of a very small portion of the *Sattwa-guna*. (27)

Therefore casting off the impurities of the mind, one should take up the staff [of a *Yogin*]; others cannot do it and become subject to the objects of the senses. (28)

The water, driven by the wind and converted into waves, does not stand still even for a moment. Therefore, one should not place confidence in any. (29)

Many persons drive their livelihood under the umbrage of a triple staff [*i.e.*, of being a *Sannyásin*]; he, who does not know *Brahman*, is not worthy of holding the triple staff. (30)

[A *Yogin*] should always preserve his *Brahmacharyya* [celibacy]. Sexual intercourse is of eight sorts:—*viz.*, thinking of a woman, talking [about it], dalliance with a woman, looking [at a woman with an impure desire], speaking to her secretly, determination [for holding a sexual congress], persistent endeavour [for doing it] and the actual deed. The learned hold that these are the eight divisions of sexual intercourse. (31—32)

This should never be thought or spoken of, nor

should it ever be done. One, who has mastered all these propensities, is a *Yatin*, and none else. (33)

Branding him as an outcaste, the king should speedily turn him, who, having adopted the life of mendicancy, does not observe its regulations, out of his kingdom. (34)

One [mendicant] is a *Bhikshu*; two are called *Mithuna* in the *Smriti*; three are called *Gráma*; and more than that, *Nagara*. (35)

A *Nagara*, *Gráma*, or a *Mithuna* should not be formed [by a *Yatin*]. By doing these three, a *Yatin* transgresses his own duty. (36)

If they would thus come to live together, their conversation would [naturally] tend towards begging, the king, the objects of their affection, slandering and jealousy. (37)

The exposition of the Scriptures for lucre and adoration, the collection of disciples and many other similar displays are [in vogue] amongst the bad ascetics (38)

Meditation, purification, begging alms, and always living in a solitary place,—these four are the duties of a *Bhikshu*. He must not follow the fifth. (39)

[A *Bhikshu*],—emaciated by ascetic austerities and the recitation of the *Mantram*, disabled by interruptions of health, age, infirmity or decrepitude, possessed by an evil planet, deranged in intellect—[may seek refuge in a house]. (40)

But a healthy and youthful *Bhikshu* cannot betake to a home-life; he would thereby vitiate that place and injure the learned. (41)

Such a healthy and youthful person destroys his *Brahmacharyya*; when *Brahmacharyya* is destroyed, his family also meets with destruction. (42)

If while living in a house, a *Bhikshu* holds sexual intercourse then the root of the master of that house is cut off. (43)

What is the use of any other religious rite for him in whose house a *Yatin* finds shelter even for a moment? He becomes blessed thereby. (44)

Living even for one night, a *Yatin* consumes all the sins that are collected by a householder till his death. (45)

The three worlds, consisting of animate and inanimate creations, are fed by him who feeds a *Yatin*, laden with toil, in the order of hermitage, by the practices of Yoga. (46)

The country, in which a *Yogin*, well-versed in meditation, resides, becomes purified, what to speak of his relatives? (47)

The thought of dualism, monism, dualism-and-monism, no-dualism and no-monism, leads to the highest acquisition. (48)

Permeated by the thought of *Brahman*, one should neither think of one's self nor of his relationship with another. Obtaining such a stage, one comes by the most excellent station. (49)

Some firmly believe in dualism; and some, in monism. I would describe the firmly-formed tenets of the monists. (50)

If one sees a second object except the self, then he should study the *S'ástras* and listen to [the views contained] in innumerable books. (51)

The Vipras, who study the Institutes of Daksha, containing an account of the most excellent duties of all the orders as spoken of duly, repair to the celestial religion. (52)

Even if an inferior person studies and listens to it reverentially, he comes by son, grandson, animals and fame. (53)

If a twice-born person makes this *Dharma S'astra* listened to by others at the time of a *S'ráddha*, it yields endless fruits and comes to the departed Manes. (54)

THE END.

SATATAPA SAMHITA

ORIGINAL TEXT

WITH A

LITERAL PROSE ENGLISH TRANSLATION.

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S'atatapa Samhitá.

S'A'TA'TAPA SAMHITA

CHAPTER I.

THE *Mahápátakiṇs* who do not perform the penitentiary rites, are born, after their sufferings in hell, with bodies disfigured with the signs [of their crimes]. (1)

The sin-indicating signs appear in every birth but, with the performance of the penitential rites and repentance [for the commission of the sins] they disappear. (2)

The marks of heinous crimes appear for seven births [consecutively]; those of the *Upapâtaks* (minor sins), for five; and those of other sins, for three. (3)

The diseases, begotten of the iniquitous deeds of mankind, disappear with proper treatment. They are cured by the recitation of the *Gâyatri*, adoration of the Celestials, performance of *Homa* and gifts. (4)

A sin, committed in a previous birth, assails people in the shape of a disease after the termination of the sufferings in a hell. It is dissipated by recitation etc., (5)

Leprosy, consumption, gonorrhœa, diarrhœa, obstruction in urination, stone, cough, dysentery, fistula, obstinate ulcers, inflammation of the glands, paralysis, loss of eyes,—these diseases, says the *Smṛiti*, originate from the perpetration of heinous crimes. (6—7)

Dropsy, liveṛ, spleen, colic, ulcer, short-breathing, dyspepsia, fever, cold, forgetfulness, distraction of the senses, *Galagraha* (a kind of disease), bloody tumour, dry spreading itch, are the diseases begotten of minor

sins; convulsive fits, appearance of circular figures of various sizes on the body, trembling of the body, itches, elephantisis, *Poondarika* (a kind of leprosy), and other diseases, originate from *Unupata*-sins. The diseases of mankind, heard by [the name of] piles, originate from *Atipapa* (heinous crimes). (8—10)

Various other diseases originate from the combination of sins. Their symptoms and penitentiary rites should be spoken of in due order. (11)

In *Mahapatakas* (gravest sins), [gifts] must be in full; in minor offences, in half; in other sins, one should give away a sixth, according to the nature of the disease and proportionate to one's power or otherwise. (12)

The general rule for making a gift of kine and other rites, is this:—In the gift of a cow, it should be of a good nature, with a calf and yielding milk. (13)

In the gift of a bull, it should be endued with auspicious marks and decorated with gold and a piece of white cloth. In the gift of earth, one should give away, unto the twice-born, lands of the measurement of ten *Nivarttana*. (14)

A *Nivarttana* consists of thirty rods, each rod being ten cubits [in length]. Ten *Nivarttanas* make one *Gocharma*. By making a gift [of such a piece of land], one lives gloriously in the celestial region. (15)

Where a hundred *Nishkas* (gold coins) are to be given away, gold, fifty or twenty *Nishkas* in quantity, [should be given]; in the gift of a horse, one should present a quiet and good-looking animal, bedecked with ornaments. (16)

In the gift of a buffalo, one should give away a she-buffalo endued with a golden weapon. And in a great gift, one should give away an elephant with a golden fruit. (17)

In the adoration of a Deity, one should present a hundred thousand excellent flowers. In the matter of feeding the twice-born, one should offer sweet edibles unto a thousand Bráhmaṇás. (18)

After adoring the Holder of the Trident (S'iva) with a hundred thousand flowers, one should recite the *Rudra-Mantram*. One should recite the *Rudra-Mantram* eleven times. Having performed the tenth part of a *Homa* with oblations of clarified butter covered with *Guggula* (fragrant gum resin), one should perform *A'bhisechanam* (sprinkling with water) with the *Varuna-Mantram*. In a *S'ânti*-(pacification) rite, one should pacify the goblins after pacifying the planets. (19—20)

In the gift of paddy, as laid down in the *Smṛiti*, good paddy of the quantity of a *Khâra* (a measure of grain equal to 16 *Droṇas*), or of six [should be given], and in the gift of cloth, two pieces of silk raiments with camphor [should be given]. (21)

Having made ten, five, eight, or four, good Bráhmaṇás seated, made up the *Sankalpa* (determination) according to one's own desire, performed the adoration of Vishṇu,—one should make presents of kine, according to one's might, unto the twice-born, after having decorated them, proportionate to one's means, with dresses and ornaments. (22—23)

One should then solicit from them, the due penance [for a sin] as punishable [by the king]. Then having duly performed the penitential rite with their permission, one should, again, for completing the same,

properly adore the twice-born persons. Gratified, the Bráhmaṇás should accord permission unto one who wishes to perform a religious rite. (24—25)

If the Bráhmaṇás desire it, all the faults in the matter of recitation, or in austerity or sacrificial rites disappear. (26)

The Deities honour what the Bráhmanás say. The Bráhmaṇás are at one with all the Deities and their words never prove otherwise. (27)

Fasting, religious observance, pilgrimage, religious austerity, if all these are performed by the Vipras, complete becomes the fruit thereof. (28)

When the earthly deities (*i.e.*, the Bráhmaṇás) say that it is well-done, one should carry it on his head after saluting them. [Thereby] he reaps the fruit of an *Agnisthoma*-rite. (29)

The Bráhmaṇás are the moving pilgrimages void of water and granting all desires. Persons suffering from the impurity [of sins], are purified by their word-like water. (30)

Having obtained their permission and received their blessings, one should, after feeding the twice-born according to one's might, take one's meals along with one's own kinsmen. (31)

CHAPTER II.

AFTER serving his term in hell, the destroyer of a Bráhmaṇa, is born afflicted with white leprosy. Therefore, for the expiation of that sin, one should perform a penitential rite. (1)

Five pitchers should be placed filled with five gems, five leaves and covered with a piece of white cloth. (2)

Earth collected from horse-stable, etc., should be placed into them ; they should be filled to the brim with sacred water and contain five bitters and various sorts of fruits. (3)

Sarvoushadi (sacred medicinal herbs) should be placed inside them. And they should be placed on each side by the twice-born. One should then place on the middle pitcher, a lotus of eight petals made of silver. (4)

On it, one should place the figure of the four-faced Deity Brahma, made of half-a-*Pala* of gold. (5)

With scents, flowers, incense, etc. the sacrificer, should duly adore it thrice daily with the *Purushasúkta-Mantram.* (6)

Thereupon the Brahmanas, observing celibacy, should gradually, recite their own *Védás,*—the *Rig-Véda*, and others, into the pitchers placed in the east and other quarters. (7)

Thereupon after propitiating the planets, one should perform the tenth part of a *Homa* on the middle pitcher with sesame and gold soaked with clarified butter. (8)

Having finished this rite, extending over twelve days, the foremost of the twice-born should sprinkle the sacrificer with water in the altar. (9)

Thereupon one should, proportionate to his means, present kine, lands, gold, sesame, etc., unto the twice-born. Unto the *A'chάryya*, he should give the idol. (10)

[He should say :—] "O ye A'dityas, Vasus, Rudras, Vis'wadevas, Maruts, being gratified, do ye destroy my most terrible sin. (11)

Repeatedly reciting this *Mantram* with reverence, he should beg pardon from the *A'chåryya*. By observing this regulation, one suffering from white-leprosy, becomes purified. (12)

The slayer of a cow, after his sufferings in a hell, is born as a leper. His redemption is as follows. He should place a pitcher filled with articles mentioned before. Its body should be pasted with red sandal, filled with red flowers and covered with a red cloth. Having thus made that pitcher red, he should place it in the south. (13—14)

He should then place on it a copper plate filled with powdered sesame; he should place on it the image of Yama, made with gold of the quantity of a *Nishka*. (15)

He should then adore it with the *Purushasúkta-Mantram*, [praying,—] "May my sin be dissipated." One, well-read in the *Såma-Véda*, should finish the recitation of the *Saman* near the pitcher. (16)

Having performed the tenth part of the *Homa* with mustard and *Abhishéchanam* (sprinkling with water) with the *Pavamanisúkta*, one should present, unto the *A'chârya*, the image of the King of Righteousness. (17)

"May Yama seated on a buffalo, with a dreadful rod in his hand, the presiding Deity of the south,—may he remove my sin." (18)

Having recited this *Mantram*, one should perform the *Visarjjana*-rite* He should then spend a month being filled with reverence and faith. The sin of the destruction of a Bráhmaṇa or a cow is dissipated by this penitential rite. (19)

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* The life of a Deity is invoked in the image at the commencement of the worship; and at the end of it, the said life is said to be thrown into water. *Visarjjana* signifies "to throw off."

The destroyer of one's own father is born as an innert;—and that of mother, as a blind person, after undergoing the pangs of a hell. One should, therefore, duly perform the penitential rite. (20)

One should, according to directions, perform thirty *Prajapátyas*. After the termination of the rite, one should make a boat with gold, in quantity weighing a *Pala*. (21)

Then placing a pitcher made of silver, one should keep a copper plate on it. Then an image of the Deity (Vishṇu), bearing the mystic mark of *S'rívatsa*, should be made of gold of the quantity of a *Nishka*. (22)

Covering it with a silk cloth, one should duly adore it. He should then present, unto a twice born person, the boat containing all the requisites. (23)

"O Vásudéva, O lord of the universe, O thou stationed in all creatures, O thou the destroyer of the calamity of one who bows unto thee, do thou rescue me, who am sunk in the ocean of iniquity." (24)

Having recited this *Mantram* and saluted it, one should present it (*i.e.*, the image) unto a Bráhmaṇa; one should make presents unto other Bráhmaṇas proportionate to one's means. (25)

The destroyer of a sister is born as a deaf after the termination of sufferings in a hell. In the destruction of a brother, [one is born] as a dumb. The following is the redemption laid down in the *Smṛiti*. (26)

One should, for the expiation of the sin, perform a *Chândrayaṇa*-rite. After the termination of this religious observance, one should make gift of a book with a golden fruit. (27)

Reciting the following *Mantrams*, one should throw off the image of the divine wife of Brahmá—"O

Saraswati, O Mother of the universe, O presiding Goddess of the words of the *Védás*, O great Goddess, rescue me from the sin originating from the iniquitous deeds. A person, slaying a child, is born as one whose children die on birth. (28—29)

For the purification of this sin, one should perform the wedding of a Bráhmaṇa and duly listen to the recitation of [the religious work] *Harivams'a*. (30)

One should then duly recite the *Mahârudra*. Eleven Rudras with six *Angas* pass by the name of Rudra. (31)

The aggregate formed by these eleven, is called *Mahârudra*. Similarly this aggregate of eleven is also called *Atirudra*. (32)

[With this *Mantram*] and ten thousand *Durva*-grass, the tenth part of a *Homa* should be performed. Eleven gold *Nishkas* should be given away as the sacrifical present. (33)

But these eleven *Palas*, one should present unto a twice-born person according to one's means. One should, also, proportionate to one's might, make presents unto other Bráhmaṇas. (34)

[The priest] should make the pair bathe afterwards with the *Varuṇa-Mantram*. [The sacrificer] should give unto the *A'châryya* clothes and ornaments. (35)

One, killing a cow, is born as a leper and his family becomes extinct. For the expiation of that sin, one should perform a hundred *Prâjâpatya*-penances. (36)

After the termination of the rite, one should, after making gifts of lands, listen to the recitation of the *Mahâbhâratam*. The slayer of a woman suffers [in another birth] with chronic diarrhœa. He should plant ten *As'wathva*-trees. (37)

He should then give away a small quantity of sugar, and feed a hundred Brahmaṇas. The destroyer of a king suffers from consumption. The following is his redemption. (38)

By giving away kine, lands, gold, sweetmeats, water, clothes a small quantity of clarified butter and sesame.—by making gifts in this order, the disease of consumption is cured. A man, killing a Vais'ya, is born suffering from blood discharges. (39—40)

Performing four *Prâjapatyas*, one should dedicate paddy [to the quantity of] seven [*Khari*]. The destroyer of a S'údra is born as a man suffering from the disease of *Daṇḍâpatânaka* (41)

After performing one *Prâjâpatya* one should give away a cow with a money-present. In the destruction of artizans, one is born as being harsh-speeched. (42)

For the expiation of that sin, a white bull should be givon away. A person, slaying an elephant, becomes unsucessful in all works. (43)

Having a palace made, one should place an image of Gaṇés'a, or he should recite the *Gaṇés'a-Mantram* a thousand times. (44)

The gratification of Gana should first be done by the leaves of *Kulatkva*-leaves and barley-cakes. By slaying a camel, one is born with a hoarse voice. (45)

For the purification of that sin, one should present camphor to the quantity of a *palam*. By slaying a horse one is born with a crooked face. (46)

For the expiation of that sin, one should give away sandal wood, one hundred *palas*, in quantity. By killing a she-buffalo, one is born with *Rrishṇagulma* (a chronic enlargement of the spleen). (47)

By killing an ass, one is born with ass-like hairs on his body. One should [for the expiation of the sin,] present an idol made of gold weighing three *Nishkas*. (48)

By killing a *Tarakshu*-deer, one is born having eyes like those of a crow. For the expiation of that sin, one should give away a cow made of precious stones. (49)

By killing a boar, a person is born with long and projecting teeth. For the purpose of purification, he should make a gift of a pitcher filled with clarified butter and money. (50)

By killing a deer, one is born lame; and a jackal, without foot. By him, a horse made of gold weighing a *Pala*, should be given away. (51)

By killing a goat, one is born with an extra limb. A she-goat covered with a cloth of variegated colours should be given away by him. (52)

By killing a lamb, one is born with jaundice. For purification, he should present unto a Bráhmaña one *Pala* of musk. (53)

By killing a cat. one is born with a twany-coloured arm. He should make a present of a pigeon made of gold to the weight of a *Nishka*. (54)

By killing a *S'uka* and a *Sári* a pair of parrots), a man becomes a stammerer in his next birth. He should present unto a Bráhmana a good scriptural work with money (55)

The destroyer of a crane is born with a long nose. He should give away a white cow. The destroyer of a crow is born earless. He should give away a black cow. (56)

The expiation for the sin of destruction, now spoken of, is for the Brahmaṇás. Half of it, in order, should hold good in the case of the Kshatriyas and other [castes]. 57)

CHATPTER III

A DRINKER of spirittuous liquor is born with black teeth. After performing a *Prájapatya*-rite, he should make seven figures with sugar and give them away for the expiation of his sin. (1)

Having recited the *Maharudra-Mantram*, one should perform the tenth part of a *Homa* with sesame. Then *Abhishékha* (sprinkling with water) should be performed with the *Varuṇa-Mantram*. (2)

The drinker of spirituous liquor is born suffering from *Raktapitta* (discharge of blood from the mouth). For purification he should give away a pitcher [either] filled with clarified butter or one-half filled with honey, togetner with gold. (3)

By taking a forbidden food, one is born as a worm in the womb. For purification, one should fast on the *Bhishma-Pañchaka*-day.* (4)

By taking food seen by a woman in ner courses, one is born as a worm in the womb. By living on the urine of cow and barley for three nights, one becomes purified. (5)

By taking food touched by a person who ought not to be touched, one is born as a worm in the womb. By fasting for three nights he is freed from that sin. (6)

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* Five days from the eleventh to the fifteenth in the bright-half of the month of Kárttika, sacred to Bhishma.

By putting obstacles in another's feeding, one is born with dyspepsia. He should, as a penance, duly perform a hundred thousand *Homas*. (7)

He, who partakes of bad food, a good article being available, gets his digestive power impaired. He should perform three *Prájápatyas* and feed one hundred twice-born persons. (8)

The adminstrator of poison becomes subject to cold. He should give away ten milch-kine. He, who obstructs a high road, suffers from the disease of foot. He should make the gift of the horse. (9)

A wily person, after sufferings in hell, is born with the afflictions of Asthma and Bronchitis. One thousand *Palas* of clarified butter should be given away by him. (10)

A wicked person becomes subject to epilepsy. For the expiation of the sin, he should, after performing *Brahmakurcha*-penance, give away a cow with a money gift. (11)

By giving pain to another, one is born as a sufferer of colic. For the expiation of that sin, he should give away edibles and recite the *Rudra-Mantram*. (12)

By putting fire to a forest, one is born as suffering from diarrhœa attended with blood purging. For the expiation of that sin, a fig-tree should be planted by him. (13)

He, who passes urine even once in a temple or in water, is afflicted with the diseases of the rectum (as piles, fistula, etc.,)—diseases as dreadful as the sin itself. (14)

Diseases of the rectum are cured by the adoration of the deities for a month, gift of a couple

of kine, and the performance of one *Prájápatya*-penance. (15)

Liver, spleen and dropsy are the diseases which originate from procuring abortions. For their cure the following penitential rite is laid down in the *Smriti*. (16)

In these [diseases] one should present unto a Vipra a *Jaladhénu*, according to the regulation, with three *Palas* of either gold, silver or copper. (17)

He, who breaks an idol, is born without any residence of his own. He should pour water on a *As'watha*-tree daily for a year. (18)

He should then perform the nuptials of the *As'wathva*-tree according to the regulations of his own family. Then he should establish the image of the Deity of Impediments (Ganés'a) duly adored. (19)

He, who gives vent to foul words, is born with a broken limb. He should give unto a twice-born person two *Palas* of silver and two pitchers filled with milk. (20)

He, who vilifies others, becomes bald-headed [in another birth]. He should make a gift of a cow with gold. He who laughs at others, is born with one ear. He should make a gift of a cow with pearls. (21)

He, who shows partiality in an assembly, is born suffering from paralysis. He should make a gift of gold, three *Nishkas* in weight, unto one who wends truthful ways. (22)

CHAPTER IV.

THE pilferer of a Vipra's gold is born, after the sufferings in a hell, as the destroyer of his own family. After

performing three *Chândrâyaṇas*, he should make a gift of a hundred gold coins. (1)

The pilferer of copper is born, after [serving his term in] hell as suffering from *Oudumvara* a kind of leprosy) After performing one *Prâjâpatya*, he should make a gift of a hundred *Palas* of copper. (2)

The stealer of bellmetal becomes subject to the disease of *Poondarika* (a kind of leprosy). Having bedecked a twice-born person with ornaments, he should make a gift, unto him, of a hundred *Pâlas* of bell-metal. (3)

The pilferer of brass is born with twany-coloured eyes. Fasting on an *Ekâdas'i*-day and bedecking a good Brahmaṇa with ornaments, he should present unto him one hundred *Palas* of brass. (4)

A person, pilfering pearls, is born with twany-coloured hairs. Fasting, he should give away a hundred pearls according to proper regulations. (5)

A person, stealing tin, is born suffering from eye-diseases. Fasting for a day, he should give away one hundred *Palas* of tin. (6)

A person, pilfering lead, is born as suffering from head-diseases. Fasting for a day, he should give away one *Dhenu* weight of clarified butter according to the proper regulations. (7)

A person, stealing milk, is born as a diabetic patient. He should duly give, unto a Bráhmaṇa, milk one *Dhénu* in weight. (8)

By stealing milk curd a person is born insane. For purification, curd, one *Dhénu* in weight, should be given by him unto a Vipra. (9)

A stealer of honey is born as being subject to

eye-diseases. After fasting, he should give, unto a twice-born person, honey, one *Dhenu* in weight. (10)

A stealer of sugarcane-preparation (becomes subject) to *Gulma* (chronic enlargement of the liver or spleen) For the expiation of that sin, molasses, one *Dhénu* in weight, should be presented by him. (11)

A person, stealing iron, is born with spotted limbs. Fasting for a day, he should give away one hundred *Palas* of iron. (12)

A person, stealing oil, suffers from itches, etc. Fasting, he should give, unto a Vipra, two pitchers filled with oil. (13)

By pilfering uncooked rice, one is born without teeth. He should present images of the twin-As'wins made of two *Nishkas* of gold. (14)

By pilfering cooked rice, one is born with a disease on the tongue. He should recite the *Gáyatrí* for a hundred thousand times and perform the tenth part of a *Homa* with sesame. (15)

A person, stealing fruits, is born with ulcerated fingers He should give unto a twice-born person ten thousand fruits of sorts. (16)

By pilfering betel-leaves, one is born with white lips. He should give away two most excellent *Vidrumas* (corals) with money presents. (17)

A person, stealing vegetable leaves, is born with black eyes He should give unto a Brahmana two most precious sapphires. (18)

By pilfering trunks or roots, a person is born with a shortened hand. A temple for a Deity or a garden should be made by him according to his might. (19)

By pilfering scents, one is born with limbs emitting

foul smell. He should offer oblations of a hundred thousand lotuses to the Fire. (20)

A person, pilfering wood, is born with a palm always perspiring. For purification, he should give, unto a learned person, a *Kusumbha*-flower, two *Palas* in size. (21)

The pilferer of learning and books is born dumb He should give unto, a Bráhmaṇa, works on Nyáya (Logic) and *Itihása* (History) with money presents. (22)

The stealer of a cloth suffers from leprosy. He should give, unto a Bráhmaṇa, the image of Brahmá, made of gold, a *Nishka* in weight and two pieces of cloth. (23)

The pilferer of wool is born with profuse hairs on his body. He should give, unto a twice-born person, an idol of Fire, made of gold, one *Nishka* in weight, together with a blanket. (24)

By pilfering silken fibres, a man is born without hairs on his body. For the purposes of purification, a cow should be given by him unto a twice-born person. (25)

By stealing medicinal herbs one is born suffering from the disease of *Suryávarta*. He should, for a month offer *Arghya* to the sun and give away gold. (26)

The pilfirer of crimson-colored raiment and corals suffers from acute gout. He should give away a she buffalo with a cloth and precious jems. (27)

The pilferer of a Vipra's jewels is born son-less. For the purpose of purification the recitation of the *Mahárudra-Mantram* should be done by him. (28)

Here are laid down all these regulations which, one, whose child dies after birth, should perform. He should

duly perform the tenth part of a *Homa* with *Palâs a* twigs. (29)

Various fevers originate from the stealth of articles belonging to a deity, such as fever, great fever, *Rudra* fever, and *Vishnu* fever. (30)

One should recite into ears *Rudra-mantram* in a [simple] fever, *Mahârudra* in a high fever, *Atirudra* in a *Rudra* fever, and twice the latter in a *Vaishnava* fever. (31)

The stealer of various other articles is born suffering from chronic diarrhœa. By him, according to his might, shall be given boiled rice, water, raiments and gold. (32)

CHAPTER V.

THE generative organ of a person disappears who knows his mother. By cohabiting with a Chandala woman one is born without testes. (1)

For the expiation of that sin, one should place a pitcher in the north covered with a crimson cloth and decorated with crimson-coloured garlands. (2)

On it one should place, in a bell metal vessel the image of the god of riches, seated on a man and made of gold to the weight of six *Nishkas*. (3)

He should adore, with the *Purusha-S'ukta Mantram*, the giver of riches having an universal form. A Vipra, conversant with the *Atharva-Vêda*, should recite *Atharvân*. (4)

Having made an idol of gold, twenty *Nishkas* in weight, and adored it, one should dedicate it unto a Vipra saying, "I am freed from my sin." (5)

May the beautiful deity, the lord of *Niahis*, the beloved friênd of Shankara, and the presiding delty of the quarter belonging to the moon, destroy my sin (6)

For the purification of the sin encompassing the destruction of the generative organ and the testes, one should recite this *Mantram* and duly give the image unto the *A'chârya.* (7)

By violating a preceptor's bed one is born suffering from difficult urination. Its expiation shall be effected by rites pointed out by the Scriptures. (8)

On an auspicious day one should place a pitcher, in the West, covered with a blue cloth and decorated with blue garlands. (9)

On it one should place, in a copper vessel, the image of the deity Varuna (the god of water), the lord of aquatic animals, made of gold, six *Nishkas* in weight. (10)

With the *Purushu-S'ûkta Mantram* he shoi ıd adore Varuna of the universal form. A Bráhmaṇa, conversant with the *Sâma-vêda,* shall recite *Sâman* there. (11)

Having made an idol of gold with twenty *Nishkas* of gold and adored it, he should give it unt a Vipra" saying "I am freed from sin." (12)

May the divine Varuna, the lord of aquatic animals, the sanctifier of the universe, the pilot in the ocean of the world, purify me. (13)

Having daly recited this *Mantram* and decorated the idol, one should present it unto the *A'chârya* for the cure of difficult urination (14)

By knowing one's own daughter, one is born with black leprosy. By knowing one's own sister one is born with yellow leprosy. (15)

For averting its action, one should place a pitcher, in the east, covered with a yellow cloth and decorated with yellow garlands. (16)

Thereon he should place, in a golden vessel the image of the king of the celestials, of the worlds of the thunder-bolt, made of six *Nishkas* of gold. (17)

He should adore Vásava, having a universal form, with the *Purusha-S'úkta Mantram.* There the *Yayush, Sama* and the *Rig-Veda* shall be recited. (18)

Having made a golden idol with ten *Nishkas* and worshipped it, he should present it unto a Vipra saying, "I am freed from the sin." (19)

May the king of the celestials, the weilder of the thunder-bolt, the abode of Vishṇu, the performer of a hundred sacrifices, and the possessor of a thousand eyes, dissipate my sin. (20)

Having duly recited this *Mantram,* he should present unto the *A'chárya* the image of the thousand-eyed deity for the expiation of that sin. (21)

By knowing a brother's wife one is born with an incurable leprosy with fingers and toes falling off. By knowing a son's wife one is born with black leprosy. (22)

By him, for the expiation of the sin, shall be performed a half of the penance mentioned before. A tenth part of the Homa shall be performed, in every case, with seasame, soaked with clarified butter. (23)

From cohabitng with women, who should not be known, originates the disease of *Dhruvamaṇdula* a kind of leprosy). Having made image of a cow with iron, to the size of sixty sesame, carrying a load of cotton, with bellmetal adders and with a calf, one should duly present it unto a Vipra, and recite the *Mantram*

"May the mother Surabhi, daughter of Vishṇu, destroy my sin." (24—25)

From cohabiting with a female ascetic originates the disease of stone in the bladder. One should perform a penitential rite for the expiation of that sin. (26)

He should give unto a learned Bráhmaṇa, as laid down in the *S'ástras*, one *Dhénu* of honey as well as a hundred *dronas* of sesame accompanied with gold. (27)

By kn wing one's father's sister one is born with an ulcer on the right half of the body. Expiation shall be performed by him by making gifts of goats according to his might. (28)

By knowing a maternal uncle's wife one is born as a haunch-back. By making the gift of a black antelope skin one should perform the penitential rite. (29)

By knowing a mother's sister one gets ulcers on the left part of the body. By him redemption shall be effected by making gifts properly. (30)

By knowing a dead wife one is born as one whose wife dies. For the expiation of that sin he should celebrate the nuptials of a Bráhmaṇa. (31)

By knowing a woman of his own family one is born with fistula in ano. By him redemption shall be effected by a careful gift of a She-buffalo. (32)

By cohabiting with a female ascetic a person is born suffering from gonorrhœa. He should recite the *Rudra-Mantram* for one month and give away gold according to his might. (33)

By knowing one's own wife who is initiated, one is born suffering from the vitiation of blood. For the expiation of that sin he should perform Prajapatyas. (34)

By knowing the wife of a person belonging to his own caste, one is born suffering from the ulceration of the heart. For the expiation of that sin he should perform two *Prâjâpatyas.* (34)

By knowing the wife of a person belonging to his own caste, one is born suffering from the ulceration of heart. For the expiation of that sin he should perform two *Prâjâpatyas.* (35)

By cohabiting with a beast, one is born suffering from urinary diseases. For self-purification he should give two plates filled with sesame (36)

By cohabiting with a mare, one is born suffering from constipation of the bowels. For expiation he should bathe S'iva for a month with a thousand lotuses. (37)

These diseases undoubtedly affect men after the termination of their residence in hells. Likewise they affect women who associate with similar men. (38)

CHAPTER VI.

THOSE who have been killed by a horse, boar, horns, [by falling down from] a mountain, tree, or an elevated place, by a cart, fire, wood, weapon, stone, poison or hanging. (1)

Those killed by being wounded by a tiger, serpent, elephant, a king, thief, enemy, or a leopard; those killed by a wood or a dart; those for whom no purificatory rites have been performed. (2)

Those killed by cholera, by having rice-balls stuck in the throat, and long standing diarrhœa; those killed

by being possessed by *S'âkini** and other evil Grahas (planets); (3)

Those dead being unworthy of being touched, or suffering from impurity or having no sons—those dead under the following thirty five conditions do not come by a better condition. (4)

The three generations upwards from the father are entitled to *Pindas* (the remnants of the food sticking to the hand after offering funeral oblations to the first three ancestors), three upwards that are *Nândimukhâs* *i.e.*, to whom a *S'râddha* is performed on a festive occasion); three upwards that are called *A'srumukhâs.* (5)

Being gratified these twelve orders of *Pitris* (departed manes) grant children; if they are not placed in proper condition they destroy children. (6)

The ten killed by tiger etc., are destructive of conception; the twelve, killed by weapons etc., destroy the fœtus. (7)

The ter or twelve, killed by poison, etc., destroy a boy one year old. A departed mane, dead without any issue, creates childlessness. (8)

He, who cohabits with a maiden, is killed by a tiger; the administrator of poison, by a snake; the mischief-maker of a king, by an elephant. (9)

The destroyer of a royal prince [is killed by the king]; and the destroyer of an animal, by a thief; he who creates dissensions amongst friends, by an enemy; and one of the conduct of a crane, by a wolf. (10)

The destroyer of a preceptor [dies] on the bed; an envious person, being divorced from purificatory rites; one committing mischief unto other, without any

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* A kind of female being attendant on Durgâ (supposed to be a demon or fairy.

Saṁskara (cremation etc) ; and the pilferer of a trust money [is killed] by a dog. (11)

One, who kills another by a noose, is killed by a boar in a forest ; one making a cloth by killing an insect is killed by an insect (12)

One, who is inimical towards S'ankara, [is killed] by a horned animal ; and a wicked man by a cart ; the stealer of lands, by falling down from an elevated place ; and one who obstructs a sacrifice, by fire. (13)

The stealer of sacrificial presents [is killed] by forest fire ; the vilifier of the *S'ruti*, by weapons ; the vilifier of the twice-born, by a stone ; and one who gives evil tendency, by poison. (14)

He, who commits injury [is killed] by hanging ; the breaker of a bridge, by water ; the filferer of the royal rod, by worms ; and the stealer of iron, by chronic diarrhœa. (15)

He who works with pride, is killed by *S'ákini* and and other evil spirits One studying the *Védás* on an interdicted day is killed by a thunder-bolt. (16)

The pilferer of the sacred books dies touching an article that shall not be touched. The seller of wine dies degraded ; and the pilferer of a Bráhmana's cloth, childless. (17)

The penances for all those persons shall in due order be spoken of One should make with gold, one *Nishka* in weight, the image of a male being of the form of a *Preta* (the Regent of the dead having four arms, with a rod in hand, seated on a buffalo). He should make a *pinda* (funeral cake) to the size of a *prastha* with flour and black sesame. (18—19)

He should place a pitcher filled with honey, clarified butter, and sugar, and containing a golden ear-ring, the

base of which is not black, containing five leaves, covered with a black cloth and consisting of *Sarbaushadhi* (lit :—all cure). Thereon he should place a plate filled with paddy and fruits. Then he should place on it seven kinds of paddy with fruits. Having placed the image of the *Preta* on the pitcher he should adore it (20—22)

He should daily offer libations of milk with the *Purusha-S'úkta Mantram*, and then one, conversant with *Vadas*, should recite in the pitcher the *Rudra-Mantram* with six divisions. (23)

Similarly, one should celebrate the adoration etc., of Yama with *Yama-S'úkta*. For self-purification the recitation of the *Gáyatrí* should be performed. (24)

Having propitiated the planets before, he should perform the tenth part of *Homa* with sesame. Then with water sacred to the *Pitris* he should offer sesame and water, and *pindas* unto the *Preta*, of unknown family and name. Then he should recite the following *Mantram* : " I offer this *pindas* consisting of sasame, honey and clarified butter unto that *Preta*, who is troubling me. Then in honour of the *Préta*, he should dedicate unto Vishnu twelve black pitchers filled with water and containing a plate of sesame. Then he should sprinkle the *A'chârya* and his wife with the water of the pitcher consecrated with the Varuna *Mantram*, " S'uchirvarâyudhadhara" (holder of pure and most excellent weapon). Then the sacrificer shall offer the final present unto the *A'chârya*. (25—29)

Then offerings should be made unto Narâyana according to the deciscions of the *S'ástra*. This is the general regulation, spoken of for these who die under infernal conditions. (30)

Special regulations should be known again in cases of persons killed by tigers. If a person is killed by a tiger for him should be performed the nuptials of another's daughter. (31)

In case of a snake-bite offerings should be given unto snakes; presents of gold should be made in all cases. One being killed by an elephant one should give away an idol of an elephant made of gold, four *nishkas* in weight. (32)

For one being killed by the king, one should give away a golden figure of a male being; a cow, for being killed by a thief; and a bull, by an enemy. (33)

For one being killed by a wolf, one should give away gold according to his might. On a person dying in bed, a bed made of cotton with an image of Vishnu made of gold, one *nishka* in weight, lying on it, should be given away. For one dying in an impure state, an image of Hari, made of gold, two *nishkas* in weight [should be given away] (34—35)

For one dying without the purificatory rites being performed unto one, the nuptials for a bachelor should performed. A person being killed by a god, one should bury some money, according to his might, under earth. (36)

For a person killed by a boar one should give away a buffalo, accompanied with a money-gift. For one killed by worms one should present food made of wheat unto the twice-born. (37)

For one killed by a horned animal one should give away a bull covered with a cloth. For one killed by a cart one should give away a properly equipped horse. (38)

For one killed by falling from an elevated place one should give away a *Dhánya Giri*. For one killed by fire one should give away sandals according to his might. (39)

For one killed by forest-fire one should call a meeting in his house; and for one killed by a weapon one should give away a she-buffalo accompanied with a money present. (40)

For one killed by stone one should give away a milch-cow with a calf. For one killed by poison one should give away lands containing cultivated fields. (41)

For one killed by hanging one should give away a milch-cow; and for one killed by water one should give away the image of Varuna made of gold, three *nishkas* in weight. (42)

For one killed by [falling down] a tree one should give away a golden tree accompanied with a gold coin. For one killed from chronic diarrhœa, one, being self-restrained, should recite the *Gáyatrí* for a hundred thousand times. (43)

For one killed by a S'ákini or any other evil spirit, one should duly recite the *Rudra Mantram*. For one killed by a thunder-bolt one should make gifts of learning. (44)

For one dead by touching an article that should not be touched, one should complete the recitation of the *Védas*. For one dead while touching a degraded caste one should give away books on sacred literature. (45)

For one dying in a degraded state one should perform sixteen *Prájápatyas*. For one dying childless one should perform ninety *Krichchhas* (distressing penance) (46)

For one killed by a horse one should give away a horse made of gold, three *nishkas* in weight. For one killed by monkey one should give away a monkey made of gold. (47)

For one dying of cholera one should treat a century of Bráhmanas with sweet edibles. For one killed by fire sticking to the throat one should give away a *dhenu* of sesame. (48)

For one dying of a disease of the hair one should perform eight *Krichchhas.* According to this regulation one should perform the funeral rites for them. (49)

Thereupon being freed from the condition of a *preta* (dead) the gratified *Pitris* (departed manes) grant sons, grand-sons, longevity, health and wealth. (50)

Here ends the [account of the] fruits [of various] acts given by *S'atátapa* to his disciple *S'arabhanga* accosting him with humility. (51)

THE END.

LIKHITA SAMHITA

ORIGINAL TEXT

WITH A

LITERAL PROSE ENGLISH TRANSLATION.

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Likhita Samhitâ.

LIKHITA SAMHITA'

SACRIFICE or other religious rites, and the digging of tanks, etc., shall be performed with care by a Bráhmaṇa. By *Ishta* (religious rite) one attains to the celestial region, and by *Purtta* (digging of tanks, etc.,) one attains to emancipation. (1).

[Such a tank at least be excavated] that sacred water may lie on earth at least for a day; that, (*i.e.*, a tank) in which the thirst of a cow is satisfied, rescues seven generations. (2)

By planting trees a mortal attains to those regions which are described [as being attainable] by the gift of lands or kine. (3)

He, who reexcavates and restores delapidated wells, tanks, lakes, and temples, reaps the fruits of *Purtta* acts. (4)

Adoration of the sacred Fire, ascetic austerity, truthfulness, the protection of the *Védas*, hospitality, and the worship of the Vis'wadevás are spoken of as *Ishta*. (5)

The [three] twice-born castes have equal rights in both *Ishta* and *Purtta* works. A S'udra is entitled to [perform] *Purtta* [works] but not Vedic rites. (6)

As long as the bone of a man exists in the Ganges water for so many thousands of years he lives gloriously in the celestial region. (7)

One should offer libations of water in water unto the celestials and the *Pitris*. For those dead without going through the purificatory rites one should offer libations of water on land. (8)

The deceased, for whom a bull is let loose on the eleventh day, is released from the region of the dead, and goes to that of the *Pitris*. (9)

Many sons should be sought for, because one of them at least may happen to go to Gayá, or celebrate a horse-sacrifice, or dedicate a *Neela* bull. (10)

If one, after entering Beneres, leaves that place on any occasion and goes elsewhere, the *Bhutas* (spirits) laugh, striking their palms, amongst themselves. (11)

The person naming whom one offers a *pinda at Gayás'iras*, goes to the celestial reg on, if stationed in a hell; and attains to emancipation, if residing in the celestial region. (12)

One takes him, whether he be his own relative or an out-sider, to the eternal region of Brahmaṇ, by naming whom he offers a *pinda* at any place in the sacred shrine of Gayá. (13)

That which has a crimson colour, white hoops, tail and head, is called in the *Smṛiti*, a *Neela* bull. (14)

The first, twelve monthly, two six monthly and the annual, ones,—these are the sixteen *S'ráddhas* (15)

The *Pis'áchahood* of the person, for whom these sixteen *Ekoddhistha S ráddhas* are not performed, remains fixed even if a hundred [annual] *S'ráddhas* are offered. (16)

After the performance of the *Sapindikaraṇ S'ráddha* a twice-born person should perform, every year, the *Ekoddhisthas* on days of their death, separately for his father and mother. (17)

Every year, for the gratification of one's father and mother, one should perform a *daiva* (rite for the deities) and offer one *pinda* only (18)

On the last day of a month, on the two eclipses, on a *Parva*, and on *Mahalaya* three *pindas* should be offered, and one on the day of death. (19)

If a twice-born person performs the *Pârvana S'râddha* neglecting the *Ekoddhistha*, know that as fruitless; and he is known as the destroyer of his father. (20)

After the performance of the *Sapindakaran*, [the annual *S'râddha*] should be celebrated according to the Regulation of the *Pârvana* for him who dies on an *Amâvasyâ* day in the *Pitri* fort-night (the dark half of Bhâdrapada). (21)

[He who dies] after holding the triple staff, does not come by the condition of a *pretâ* (deceased), on the eleventh day of his death a [*S'ruddha*] should be performed according to the *Parvana* regulations. (22)

A twice-born person should offer daily a pitcher filled with water for him for whom a *Sapindakaran* subsequent to the annual [*S'râddha*] is laid down in the *Smriti*. (23)

On the day of her death, with one [*pinda*] a *Sapindakaran* fot a woman should be performed by her husband. It should be mixed with that for the paternal grand-mother. The latter living, it should be mixed with that for her mother-in-law, or grand-mother-in-law This is the fixed rule. (24—25)

After the termination of the nuptial rite, and on the night of the fourth day, a woman becomes one with her husband, in a *pinda*, *gotra* (family), and impurity consequent upon births and deaths therein. (26)

At the seventh *pada* (foot-step)* after marriage a

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* The seven steps at a marriage (the bride and bride groom walk together seven steps after which the marriage becomes irrevocable).

woman becomes divorced from his own family. Gifts, and the offering of *pindas* and water should be done [according to the regulation of] her husband's *gotra* (family). (27)

By taking the name of the two in every *pinda* it should be offered for the two mothers. Three *pindas* should be offered for the six. The giver, by doing so, does not become stupefied. (28)

Even if he be a Bráhmaṇa, conversant with *Mantras*; and affected by physical sins as well as those affecting a row (diners), still Yama calls him sinless; and such a person is the sanctifier of the row (20)

The residue of the oblation offered to the Fire, one should place in a *Pitṛi* vessel and distribute amongst the *Pitṛis*; he should never put it in a vessel for the Vis'wadevás. (30)

If a Vipra, who does maintain the Sacred Fire, performs a *Párvana S'ráddha*, he should always perform fearlessly that for his ancestors in the maternal line. (31)

Ekoddishtha and not a *Párvana S'ráddha* should be offered unto them, men or women who die sonless (32)

On the self same *Tithi* on which a twice-born person dies, gifts and the offering of funeral cakes and water should be made unto him. (33)

Birth-day ceremony and *Abisheka* (consecration by sprinkling water) should never be done in the redundant month. But the *S'ráddha*, preceding the annual one, may take place in the redundant month. (34)

That month is considered interdicted for every rite. In the other (*i.e.*, pure) part of the month and in the same *Tithi* any rite may be performed. (35)

One may daily cook rice with the fire, kept in the house, or with an ordinary one. It is laid down that *Homa* should be performed in that fire with which rice is cooked. (36)

One should zealously offer oblations every day to the *Vaidik* and *Laukika* (ordinary) fire. By [offering oblations] to the *Vaidika* one attains to the celestial region, and those to the *Laukika* dissipate sins. (37)

He, who does not preserve the sacred fire, should offer oblations to the Fire reciting the *S'akala Mantram* preceded by *Vyahrsti*, and then, distributing food amongst the *Bhutas* (evil spirits), should himself take meals. (38)

He should not touch the food so long the Brahmaṇas are not dismissed. He should then perform *Grihavali*. This is the established religious ritual. (39)

Darbhas (grass), black antelope skins, *Mantras*, and Brahmanas, in particular, never become desecrated, so they may be employed repeatedly. (40)

A twice-born person should always, with a *Kus'â* in his hand, drink water and rinse his mouth. It is not considered as sullied as the residue of his meals. This is always the regulation. A *Kus'â* is as unsulliable as the hand. (41—42)

The blades of *Kus'â* grass should be caught hold of with the left hand, and the mouth should be rinsed with the right. The ignorant, who do not retain *Kus'âs* in their left hands on the occasion, are supposed to rinse their mouths with blood. (43)

Kusa blades fastened with the waist-knot of a wearing cloth, or with the strings of a holy thread should be always regarded as unsullied, in as much as they are as pure as the body itself. (44)

Kus'â blades in touch with the *Pindas* dedicatedot one's departed manes, or with any kind of excreted matter, as well as those used in offering libations of water to *Pitris*, should be rejected as unclean. (45)

One should practise *Brâhmacharyam* (absolute continence) on the occasion of celebrating a *Pârvana* or *Ekoddishta S'râddha*, as well as in connection with celebrating the one which is undertaken with the sole object of propitiating one's departed manes. (46)

Oblations should be first given to one's departed manes on the mother's side, then to those on the father's side, and thereafter to those on the maternal grand-father's side,* in connection with the celebration of a *Vriddhi S'râddha* (offerings made to one's departed manes on prosperous occasions such, as the birth of a son, etc.) (47)

Kratu and *Daksha*, *Vasu* and *Satya, Kâla* and *Kâma*, *Dhuri* and *Lochana*, and *Pururavâ* and *Madravasa*, are, in couples, styled as Vishwadevás. (48)

May the mighty Vishwadevás, of illustrious fate, come, and grant us the boon in respect of the celebration of those *S'râddhas* of which they have been respectively ordained to act as the presiding deities. (49)

Kratu and *Daksha* are the Vishwadevás, who should be invoked to preside over an *Ishta S'râddha* ceremony. (A *S'râddha* celebrated for the fruition of any earthly desire). *Vasu* and *Satya* are the Vishwadevás, who should be invoked in connection with a *Deva S'râddha* (*S'râddha* celebrated in honour of the gods.) *Kâla* and *Kâma* are the Vishwadevás, who should be addressed

* A *Sáma Vedi* Bráhmana need not make any offering to manes on his mother's side (*Mátri paksha*) in connection with a *Vriddhi S'ráddha*. This is the regulation :—Tr.

on the occasion of an *Agni Kâryaya* (oblation to the Fire god), *Dhuri* and *Lochona* in respect of *Ambara Kâryayam*, and *Pururavâ* and *Madravasa* in connection with a *Pârvana S'râddha* (the general ceremony of offering oblations to all the manes on days of *Pârvana* such as, the new moon, etc.) (50)

A wise man should not wed a girl without an uterine (or step-brother) of her own and whose father's name is not known, apprehending lest she might have been previously given away as a *Putrikâ*. (51)

"I give this daughter, who has got no uterine brother of her own, duly bedecked with ornaments, to you. The male child begotten on her person shall be a son of mine." The girl, who is thus given away, is called a *Putrikâ*. (52)

The son begotten on a *Putrikâ* daughter should first offer oblations to his mother, then to his mother's father, and then to his father's father. (53)

He, who feeds (offers oblations to) his departed manes in earthen vessels on the occasion of a *S'râddha*, is consigned to hell in the company of the invited Brahmanas and the priest officiating at the ceremony. (54)

Earthen vessels may be substituted for other kinds of utensils, on the occasion, with the permission of the congregated Brahmaṇas, provided they be first smeared with clarified butter. Such earthen vessels are not impure. (55)

The departed manes of a person, who himself, having performed a *S'râddha*, dines, that day, out of greed, in connection with another's *S'râddha*-ceremony, stand deprived of oblations and libations of water, and come by a worse condition in the nether regions. (56)

The departed manes of a person, who himself having performed a *S'ráddha*, or having dined in connection with one done by another, travels, that day, more than a distance of one *Krosha* (two miles), eat dust for a whole month reckoned from that date. (57)

Having performed a *S'ráddhá* ceremony, one should refrain from doing the following eight things, *viz*., eating a second time that day, travelling, carrying a weight, reading, sexual intercourse, giving or taking of any gift, and performance of a *Homa*. (58)

By travelling (under the circumstance) one is born as a horse in one's next birth; by eating a second meal, a crow; by doing any work, a slave; by knowing a wife, a hog. (59)

One should first drink a little water consecrated by ten times reciting the *Sávitri Mantra*, and after that attend to one's daily *Sandhyá* rite. By so doing one is absolved from all sins incidental to doing forbidden acts [under the auspicies of a *S'ráddha* ceremony]. (60)

An act of *Japa*, *Homa*, or gift-taking not performed by one in wet-clothes, or without covering one's knees, proves abortive (in respect of its religious merit.) (61)

A rite of *Chándráyana* penance should be practised before celebrating an *A'dya S'ráddha*; a *Paráka Vrata*, in connection with a monthly *S'ráddha*; a *Taptá Krichchha Vrata* in connection with the one which is practised at the close of every third week (*Tripaksha*) or of a complete month, or of the first six months of a year; a three night's fast, in connection with the one to be performed on the completion of the second-half of the year *(Unábdika)*; and one night's (one day and night) fast, in connection with the celebration of a

Sapindakarana ceremony (A *S'râdddha* ceremony, celebrated on the completion of a year from the date of the death of a deceased person, or earlier, if happens to be performed in connection with any special act such as, the marriage or *Upanayana* of any of his sons or daughters, etc., and which is supposed to liberate his spirit from the mansions of the *Pretas*). Uncleanness incidental to an act of helping in the cremation of a dead body is removed by practising a *Pâda Krichchha* (quarter part of a *Krickchha Vrata*) penance for a month from the date of the cremation. (62—63)

A rite of *S'raddha* should not be performed unto the spirit of a suicide, nor of one, either dead through the curse of a Brâhmaṇa, or killed by a snake, lizard, or a fanged or horned animal (64)

By touching the corpse of a person killed by a cow, or a Bráhmaṇa, or dead from the effects of voluntary strangulation, a Bráhmana is reborn as a cow, or a horse. The contact of such a dead body is interdicted. (65)

The cutter of a noose or of a chord of binding strings as well as the one guilty of incendiarism, should expiate his guilt by practising a *Tapta Krichchha* penance. This is ordained by the patriarch Manu. (66)

The performance of a *Tapta Krichchha Vrata* consists in living on a little warm water alone for the first three days; on a little worm milk alone for the second three days; on a little warm clarified butter alone for the third three days; and on air alone for the last, or fourth three days of the entire term of the penance. (67)

The man, in rembrance of (whose guilt), one, who has been robbed of a wife, field, house, cow, land, or

gold, suffers self-immolation, should be regarded as a *Brâhmaṇaghâti* (Brahmaṇicide) (68)

There is atonement for the guilt of an abettor or accomplice of a ravisher of female chastity. The ravisher alone should be regarded as *B ahmaghâti*. (69)

By unwillingly partaking of boiled rice (*lit.* any kind of food) in a *Chandala's* house, as well as of that prepared by a fallen or degraded person, one should live on water alone for a fortnight. The term of the penance should be extended to a month in cases where the delinquency has been knowingly committed. (70)

The touch of a fallen *yogin* should be expiated by an ablution; 'that of the residue of the meals of the degraded by the performance of a *Prajâpatya Vratam*. (71)

Killing of a Bráhmaṇa, wine-drinking, theft of gold to the weight of more than eighty Ratis, and defiling one's preceptor's bed* are the four cardinal sins, the fifth being the one born of the company of such a sinful person (72)

By helping a sinner falling under any of the five preceding categories in matters of expiation, either out of affection, greed, fear, or ignorance, one commits the same sin as the sinner seeking such expiation. (73)

A Bráhmaṇa happening to touch before washing his mouth after eating another similarly circumstanced as himself, should bathe that moment and rinse his mouth with water, whereby he would be clean again. (74)

A man commits no sin by marrying before his elder brother's marriage where the latter is either a hunch-

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* Guru-talpaga—means the defiler of a preceptor's bed; but the scholiast interpretes the term as signifying an act of knowing one's step mother. —*Tr.*

back, dwarf, eunuch, or idiot, or is deaf, dumb born-blind, or of indistinct speech. (75)

On one's elder brother happening to loose his virility, or to have resorted to the practice of *yoga*, or to a life of asceticism, or to be degraded in life on account of a sojourn to a country a residence wherein is considered degrading (*i.e.*, supposed to degrade a man in society), one is at liberty to marry even before the marriage of such an elder brother. (76)

A penitential rite, similar to that laid down in connection with an act of cow-killing, should be practised by one who sells horses or elephants for money, or mischievously fills up a tank or well, or fells or cuts down a tree. (77)

All the hairs of the body should be shaved in cases where a penance to the extent of a *Pâda* (quarter) measure would be found to be enjoined. In two *Pâdas* or half penances, the penitent should shave his mustaches only; all the hairs of the head excepting the tuft on the crown, in three legged (*Tripâda*) or three quarter penances; and the hair of the entire head in full or or four-footed ones. (78)

An act of ablution is the expiation for touching boiled rice prepared by a *Chandâla*; a *Prâjâpatya Vrata*, for touching the remnants of his meal. (79)

A *Prâjâpatya Vrata* is the penance for a Bráhmaṇa unwillingly drinking water out of a *Chandâla's* cup or water vessel, and vomiting or belching out the same immediately after drinking. (80)

A *Krichchha sântâpana* instead of a *Prâjâpapatya Vrata* would be the expiatory penance in his case if the water is not ejected out of, and retained and digested in, the stomach. (81)

A Brahmana should practise a *Krichchha Sântâpana Vrata*; a *Kshatriya*, a *Prâjâpatya Vrata*; a *Vaishya*, a half *Prâjâpatya*, and a *S'udra*, a quarter part of the last named penance. (82)

A woman in her periods, happening to be touched by a dog, hog, or crow, should observe a single night's fast, and regain her cleanness by taking *Panchagavyam* (cowdung, cow's urine, cow milk, milkcurd and *Ghrita*. (83)

A man by unintentionally touching a woman in her menses some where below her navel should instantaneously bathe. A three night's fast is the expiation in cases where the contact is intentional and at a part of the body above her umbilicus. (84)

The *Sapindas* of a male child, dead within ten days of its birth, are not affected by uncleanness incidental to the death; and no libations of water should be offered to its spirit in such a case. (85)

A birth-uncleanness (uncleanness due to the birth of a child in the family) occurring within the term of one due to a death (in the same family) should terminate with the latter. But a death-uncleannes, occuring within the term of a birth-uncleanness, does not abate with its extinction Death-uncleanness is stronger than birth-uncleanness. (86)

Agnates related to a deceased person within sixth degree of consanguinity are unclean for one day, within the fifth deree of consanguinity, for seven days; and within the third degree of consanguinity for ten days only.* (87)

The period of uncleaness due to the death of a deceased Bráhmana without the consecrated fire (*Niragni*)

* Not followed by the Bengal School.—*Tr.*

should be counted from after the hour of his death, while that in respect of a *Sâgnika* Bráhmana (with the consecrated fire) should be counted from after the cremation of his dead body. (88)

Raw meat, clarified butter, honey, and oils expressed out of the seeds of fruits (such as almond oil, etc.), kept in the vessel of another unclean person, become clean as soon as they are taken out of it. (89)

The dust, raised by the ends of a broomstick, and happening to defile the bathing or drinking water of a person kept in a vessel, or touching his bathing apparel, tends to destroy his religious merit on the moment of such contact or defilement. (90)

Ill luck (*Alakshmi*) resides in the shade of a *Kapiththa* tree during the day, in the mixture of milk-curd and barley powder during the night, and constantly in the kernels of Amalaka fruit. (91)

One should perform three *Homas* and a hundred times recite the *Gáyatri Mantram* in connection with each act he thinks to be of evil augury. (92)

THE END.

अङ्गिरःसंहिता ।

प्रथमोऽध्यायः ।

गृहाश्रमेषु धर्म्मेषु वर्णानामनुपूर्व्वशः ।
प्रायश्चित्तविधिं दृष्ट्वा अङ्गिरा मुनिरब्रवीत् ॥ १
अन्त्यानामपि सिद्धान्नं भक्षयित्वा द्विजातयः ।
चान्द्रं कृच्छ्रं तदर्द्धन्तु ब्रह्मक्षत्रविशां विदुः ॥ २
रजकश्चर्म्मकारश्च नटो वरुड़ एव च ।
कैवर्त्तमेदभिल्लाश्च सप्तैते चान्त्यजाः स्मृताः ॥ ३
अन्त्यजानां गृहे तोयं भाण्डे पर्य्युषितञ्च यत् ।
प्रायश्चित्तं यदा पीतं तदैव हि समाचरेत् ॥ ४
चाण्डालकूपभाण्डेषु त्वज्ञानात् पिवते यदि ।
प्रायश्चित्तं कथं तेषां वर्णे वर्णे विधीयते ॥ ५
चरेत् सान्तपनं विप्रः प्राजापत्यन्तु भूमिपः ।
तदर्द्धन्तु चरेद्वैश्यः पादं शूद्रेषु दापयेत् ॥ ६
अज्ञानात् पिवते तोयं ब्राह्मणस्त्वन्त्यजातिषु ।
अहोरात्रोषितो भूत्वा पञ्चगव्येन शुध्यति ॥ ७
विप्रो विप्रेण संस्पृष्ट उच्छिष्टेन कदाचन ।
आचान्त एव शुध्येत अङ्गिरा मुनिरब्रवीत् ॥ ८
क्षत्त्रियेण यदा स्पृष्ट उच्छिष्टेन कदाचन ।
स्नानं जप्यन्तु कुर्व्वीत दिनस्यार्द्धेन शुध्यति ॥ ९
वैश्येन तु यदा स्पृष्टः शुना शूद्रेण वा द्विजः ।
उपोष्य रजनीमेकां पञ्चगव्येन शुध्यति ॥ १०

अनुच्छिष्टेन संस्पृष्टो स्नानं येन विधीयते ।
तेनैवोच्छिष्टसंस्पृष्टः प्राजापत्यं समाचरेत् ॥ ११
अत ऊर्द्धं प्रवक्ष्यामि नीलीवस्त्रस्य वै विधिम् ।
स्त्रीणां क्रीड़ार्थसंयोगे शयनीये न दुष्यति ॥ १२
पालने विक्रये चैव तद्वृत्तेरुपजीवने ।
पतितस्तु भवेद्विप्रस्त्रिभिः कृच्छ्रैर्व्यपोहति ॥ १३
स्नानं दानं जपो होमः स्वाध्यायः पितृतर्पणम् ।
वृथा तस्य महायज्ञा नीलीवस्त्रस्य धारणात् ॥ १४
नीलीरक्तं यदा वस्त्रमज्ञानेन तु धारयेत् ।
अहो रात्रोषितो भूत्वा पञ्चगव्येन शुध्यति ॥ १५
नीलीदारु यदा भिन्द्याद्ब्राह्मणं वै प्रमादतः ।
शोणितं दृश्यते यत्र द्विजश्चान्द्रायणं चरेत् ॥ १६
नीलीवृक्षेण पक्वन्तु अन्नमश्नाति चेद्द्विजः ।
आहारवमनं कृत्वा पञ्चगव्येन शुध्यति ॥ १७
भक्षन् प्रमादतो नीलीं द्विजातिस्त्वसमाहितः ।
त्रिषु वर्णेषु सामान्यं चान्द्रायणमिति स्थितिम् ॥ १८
नीलीरक्तेन वस्त्रेण यदन्नमुपनीयते ।
नोपतिष्ठति दातारं भोक्ता भुङ्क्ते तु किल्विषम् ॥ १९
नीलीरक्तेन वस्त्रेण यत् पाके श्रपितं भवेत् ।
तेन भुक्तेन विप्राणां दिनमेकमभोजनम् ॥ २०
मृते भर्त्तरि या नारी नीलीवस्त्रं प्रधारयेत् ।
भर्त्ता तु नरकं याति सा नारी तदनन्तरम् ॥ २१
नील्या चोपहते क्षेत्रे शस्यं यत्तु प्ररोहति ।
अभोज्यं तद्विजातीनां भुक्त्वा चान्द्रायणं चरेत् ॥ २२

देवद्रोण्यां वृषोत्सर्गे यज्ञे दाने तथैव च ।
अत्र स्नानं न कर्त्तव्यं दूषिता च वसुन्धरा ॥ २३
व्यापादिता यत्र गौः स्यात्तावत्कूपस्य शुचिर्भवेत् ।
यावद्वाद्रवर्षाणि गत जलं शुचिर्भवेत् ॥ २४
भोजने चैव पाने च तथा चौषधभेषजैः ।
एवं म्रियन्ते या गावः पादमेकं समाचरेत् ॥ २५
घण्टाभरणदोषेण यत्र गौर्विनिपात्यते ।
चरेदर्द्धं व्रतं तेषां भूषणार्थं हि तत् कृतम् ॥ २६
दमने दामने रोधे अवघाते च वैकृते ।
गवा प्रभवता यातैः पादोनं व्रतमाचरेत् ॥ २७
अङ्गुष्ठपर्व्वमात्रस्तु बाहुमात्रः प्रमाणतः ।
सपल्लवश्च साग्रश्च दण्ड इत्यभिधीयते ॥ २८
दण्डादुक्ताद्यदन्येन पुरुषा प्रहरन्ति गाम् ।
द्विगुणं गोव्रतं तेषां प्रायश्चित्तं विशोधनम् ॥ २९
शृङ्गभङ्गे त्वस्थिभङ्गे चर्म्मनिर्म्मोचने तथा ।
दशरात्रं चरेत् कृच्छ्रं यावत् स्वस्थो भवेत्तदा ॥ ३०
गोमूत्रेण च सम्मिश्रं यावकश्चोपजायते ।
एतदेव हितं कृच्छ्रमिदमाङ्गिरसं मतम् ॥ ३१
असमर्थस्य बालस्य पिता वा यदि वा गुरुः ।
यमुद्दिश्य चरेद्धर्म्मं पापं तस्य न विद्यते ॥ ३२
अशीतिर्यस्य वर्षाणि बालो वाप्यूनषोडशः ।
प्रायश्चित्तार्द्धमर्हन्ति स्त्रियो रोगिण एव च ॥ ३३
मूर्च्छिते पतिते चापि गवि यष्टिप्रहारिते ।
गायत्र्यष्टसहस्रन्तु प्रायश्चित्तं विशोधनम् ॥ ३४

स्नात्वा रजस्वला चैव चतुर्थेऽह्नि विशुध्यति।
कुर्य्याद्रजसि निवृत्तेऽनिवृत्ते न कथञ्चन॥ ३५

रोगेण यद्रजः स्त्रीणामत्यर्थं हि प्रवर्त्तते।
अशुच्यस्ता न तेन स्युस्तासां वैकारिकं हि तत्॥ ३६

साध्वाचारा न तावत् स्याद्रजो यावत् प्रवर्त्तते।
वृत्ते रजसि गम्या स्त्री गृहकर्म्मणि चेन्द्रिये॥ ३७

प्रथमेऽहनि चाण्डाली द्वितीये ब्रह्मघातिनी।
तृतीये रजकी प्रोक्ता चतुर्थेऽहनि शुध्यति॥ ३८

रजस्वला यदा स्पृष्टा शुना शूद्रेण चैव हि।
उपोष्य रजनीमेकां पञ्चगव्येन शुध्यति॥ ३९

द्वावेतावशुची स्यातां दम्पती शयनं गतौ।
शयनादुत्थिता नारी शुचिः स्यदशुचिः पुमान्॥ ४०

गण्डुषं पादशौचञ्च न कुर्य्यात् कांस्यभाजने।
भस्मना शुध्यते कांस्यं ताम्रमम्लेन शुध्यति॥ ४१

रजसा शुध्यते नारी नदी वेगेन शुध्यति।
भूमौ निक्षिप्य षण्मासमत्यन्तोपहतं शुचि॥ ४२

गवाघ्रातानि कांस्यानि शूद्रोच्छिष्टानि यानि तु।
भस्मना दशभिः शुध्येत् काकेनोपहते तथा॥ ४३

शौचं सौवर्णरौप्याणां वायुनार्केन्दुरश्मिभिः॥ ४४

रेतःस्पृष्टं शवस्पृष्टमाविकञ्च न दुष्यति।
अद्भिर्मृदा च तन्मात्रं प्रक्षाल्य च विशुध्यति॥ ४५

शुष्कमन्नमविप्रास्य भुक्त्वा सप्ताहमृच्छति।
अन्नं व्यञ्जनसंयुक्तमर्द्धमासेन जीर्य्यति॥ ४६

पयो दधि च मासेन षाण्मासेन घृतं तथा।
तैलं संवत्सरेणैव कोष्ठे जीर्य्यति वा न वा॥ ४७

यो भुङ्क्ते हि च शूद्रान्नं मासमेकं निरन्तरम्।
इह जन्मनि शूद्रत्वं मृतः श्वा चाभिजायते॥ ४८

शूद्रान्नं शूद्रसम्पर्कः शूद्रेण च सहासनम्।
शूद्रात्ज्ञानागमः कश्चिज्ज्वलन्तमपि पातयेत्॥ ४९

प्रणामे तु शूद्रोऽपि स्वस्ति यो वदति द्विजः।
शूद्रोऽपि नरकं याति ब्राह्मणोऽपि तथैव च॥ ५०

दशाहाच्छुध्यते विप्रो द्वादशाहेन भूमिपः।
पाक्षिकं वैश्य एवाह शूद्रो मासेन शुध्यति॥ ५१

अग्निहोत्री च यो विप्रः शूद्रान्नञ्चैव भोजयेत्।
पञ्च तस्य प्रणश्यन्ति आत्मा वेदास्त्रयोऽग्नयः॥ ५२

शूद्रान्नेन तु भुक्तेन यो द्विजो जनयेत् सुतान्।
यस्यान्नं तस्य ते पुत्रा अन्नाच्छुक्रं प्रवर्त्तते॥ ५३

शूद्रेण स्पृष्टमुच्छिष्टं प्रमादादथ पाणिना।
तद्द्विजेभ्यो न दातव्यमापस्तम्बोऽब्रवीन्मुनिः॥ ५४

ब्राह्मणस्य सदा भुङ्क्त क्षत्रियस्य च पर्व्वसु।
वैश्यस्यापत्सु भुञ्जीत न शूद्रस्यापि कदाचन॥ ५५

ब्राह्मणान्ने दरिद्रत्वं क्षत्रियान्ने पशुस्तथा।
वैश्यान्नेन तु शूद्रत्वं शूद्रान्ने नरकं ध्रुवम्॥ ५६

अमृतं ब्राह्मणस्यान्नं क्षत्रियान्नं पयः स्मृतम्।
वैश्यस्य चान्नमेवान्नं शूद्रान्नं रुधिरं ध्रुवम्॥ ५७

दुष्कृतं हि मनुष्याणामन्नमाश्रित्य तिष्ठति।
यो यस्यान्नं समश्नाति स तस्याश्नाति किल्बिषम्॥ ५८

सूतकेषु यदा विप्रो ब्रह्मचारी जितेन्द्रियः।
पिबेत् पानीयमज्ञानाद्भुङ्क्ते भूक्तमथापि वा॥ ५९
उत्तीर्य्याचम्य उदकमवतीर्य्य उपस्पृशेत्।
एवं हि समुदाचारो वरुणेनाभिमन्त्रितः॥ ६०
अग्न्यगारे गवां गोष्ठे देवब्राह्मणसन्निधौ।
आहारे जपकाले च पादुकानां विसर्ज्जनम्॥ ६१
पादुकासनमारूढो गेहात् पञ्चगृहं व्रजेत्।
छेदयेत्तस्य पादौ तु धार्म्मिकः पृथिवीपतिः॥ ६२
अग्निहोत्री तपस्वी च श्रोत्रियो वेदपारगः।
एते वै पादुकैर्य्यान्ति शेषान् दण्डेन ताड़येत्॥ ६३
जन्म प्रभृति संस्कारे बालस्यान्नस्य भोजने।
असपिण्डैर्न भोक्तव्यं श्मशानान्ते विशेषतः॥ ६४
याचकान्नं नवश्राद्धमपि सूतकभोजनम्।
नारी प्रथमगर्भेषु भुक्त्वा चान्द्रायणं चरेत्॥ ६५
अन्यदत्ता तु या कन्या पुनरन्यस्य दीयते।
तस्याश्चान्नं न भोक्तव्यं पुनर्भूः सा प्रगीयते॥ ६६
पूर्व्वं स्राविता यत्र गर्भो यत्राप्यसंस्कृतः।
द्वितीये गर्भसंस्कारस्तेन शुद्धिर्विधीयते॥ ६७
राजाद्यैर्द्दभिर्म्मासैर्यावत् तिष्ठति गुर्व्विणी।
तावद्रक्षा विधातव्या पुनरन्यो विधीयते॥ ६८
भर्त्तृशासनमुल्लङ्घ्य या च स्त्री विप्रवर्त्तते।
तस्याश्चैव न भोक्तव्यं विज्ञेया कामचारिणी॥ ६९
अनपत्या तु या नारी नाश्नीयात्तद्गृहेऽपि वै।
अथ भुङ्क्ते तु यो मोहात् पूयसं नरकं व्रजेत्॥ ७०

स्त्रिया धनन्तु यो मोहादुपजीवन्ति बान्धवाः ।
स्त्रिया यानानि वासांसि ते पापा यान्त्यधोगतिम् ॥ ७१
राजान्नं हरते तेजः शूद्रान्नं ब्रह्मवर्च्चसम् ।
सूतकेषु च यो भुङ्क्ते स भुङ्क्ते पृथिवीमलम् ॥ ७२

एकैकं वर्द्धयेच्छुक्ले कृष्णपक्षे च ह्रासयेत्।
अमावस्यां न भुञ्जीत एष चान्द्रायणो विधिः॥ १०
सुराद्यमद्यपानेन गोमांसभक्षणे कृते।
तप्तकृच्छ्रं चरेद्विप्रस्तत पापस्तु प्रणश्यति॥ ११
प्रायश्चित्ते ह्युपक्रान्ते कर्त्ता यदि विपद्यते।
पूतस्तदहरेवापि इहलोके परत्र च॥ १२
यावदेकः पृथग् व्यक्तिः प्रायश्चित्ते न शुध्यति।
अपरास्ते न च स्म ह्यास्तेऽपि सर्व्वे विगर्हिताः॥ १३
अभोज्याश्चाप्रतिग्राह्या असम्भाष्या विवाहिनः।
पूयन्तेऽनुव्रते चीर्णे सर्व्वे ते ऋकथभागिनः॥ १४
ऊनेकादशवर्षस्य पञ्चवर्षात् परस्य च।
प्रायश्चित्तञ्चरेद्भ्राता पिता अन्योऽपि बान्धवः॥ १५
अतो बालतरस्यापि नापराधो न पातकम्।
राजदण्डो न तस्यास्ति प्रायश्चित्तं न विद्यते॥ १६
अशीतिर्यस्य वर्षाणि बालो वाप्यूनषोड़शः।
प्रायश्चित्तार्द्धमर्हन्ति स्त्रियो रोगिण एव च॥ १७
अस्तं गतो यदा सूर्य्यश्चण्डालरजकस्त्रियः।
संस्पृष्टास्तु तदा केचित् प्रायश्चित्तं कथम्भवेत्॥ १८
जातरूप सुवर्णञ्च दिवानीतञ्च यज्जलम्।
तेन स्नात्वा च पीत्वा च सर्व्वे ते शुचयः स्मृताः॥ १९
दासनापितगोपालकुलमित्रार्द्धसीरिणः।
एते शूद्रेषु भोज्यान्ना यश्चात्मानं निवेदयेत्॥ २०
अन्नं शूद्रस्य भोज्यं वा ये भुञ्जन्त्यबुधा नराः।
प्रायश्चित्तं तथा प्राप्तं चरेच्चान्द्रायणं व्रतम्॥ २१

प्राप्ते द्वादशे वर्षे यः कन्यां न प्रयच्छति।
मासि मासि रजस्तस्याः पिता पिबति शोणितम्॥ २२
माता चैव पिता चैव ज्येष्ठभ्राता तथैव च।
त्रयस्ते नरकं यान्ति दृष्ट्वा कन्यां रजस्वलाम्॥ २३
यस्तां विवाहयेत् कन्यां ब्राह्मणो मदमोहितः।
असम्भाष्यो ह्यपाङ्क्तेय स विप्रो वृषलीपतिः॥ २४
वन्ध्या तु वृषली ज्ञेया वृषली तु मृतप्रजाः।
शूद्री तु वृषली ज्ञेया कुमारी तु रजस्वला॥ २५
यत् करोत्यकरार्थं च वृषलीसेवनाद्द्विजः।
तद्भैक्षभुग् जपन्नित्यं त्रिभिर्वर्षैर्व्यपोहति॥ २६
स्वपतिं या परित्यज्यान्यपुरुषेण वृषस्यति।
वृषली सा तु विज्ञेया न शूद्री वृषली भवेत्॥ २७
वृषलीफेनपीतस्य निश्वासोपहतस्य च।
तस्याश्चैव प्रसूतस्य निष्कृतिर्नैव विद्यते॥ २८
श्वित्री कुष्ठी तथा चैव कुनखी श्यावदन्तकः।
रोगी हीनातिरिक्ताङ्गः पिशुनो मत्सरस्तथा॥ २९
दुर्भगो हि तथा षण्ढः पाषण्डो वेदनिन्दकः।
हैतुकः शूद्रयाजी च अयाज्यानाञ्च याजकः॥ ३०
नित्यं प्रतिग्रहे लुब्धो याचको विषयात्मकः।
श्यावदन्तोऽथ वैद्यश्च असदालापकस्तथा॥ ३१
एते श्राद्धे च दाने च वर्जनीयाः प्रयत्नतः॥ ३२
ततो देवलकश्चैव भृतको वेदविक्रयी।
एते वर्ज्याः प्रयत्नेन एतन्मात्यतिरब्रवीत्॥ ३३

एतान्नियोजयेद्यस्तु हव्ये कव्ये च कर्म्मणि।
निराशाः पितरस्तस्य यान्ति देवा महर्षिभिः॥ ३४
अग्रे माहिषिकं दृष्ट्वा मध्ये तु वृषलीपतिम्।
अन्ते वार्द्धुषिकं दृष्ट्वा निराशाः पितरो गताः॥ ३५
महिषीत्युच्यते भार्य्या या चैव व्यभिचारिणी।
तान् दोषान् क्षमते यस्तु स वै माहिषिकः स्मृतः॥ ३६
समार्घ्यन्तु समुद्धृत्य महार्घ्यं यः प्रयच्छति।
स वै वार्द्धुषिको नाम ब्रह्मवादिषु गर्हितः॥ ३७
यावदुष्णं भवत्यन्नं यावदश्नन्ति वाग्यताः।
अश्नन्ति पितरस्तावद्यावन्नोक्ता हविर्गुणाः॥ ३८
हविर्गुणा न वक्तव्याः पितरो यत्र तर्पिताः।
पितृभिस्तर्पितैः पश्चाद्वक्तव्यं शोभनं हविः॥ ३९
यावतो ग्रसते ग्रासान् हव्यकव्येषु मन्त्रवित्।
तावतो ग्रसते पिण्डान् शरीरे ब्रह्मणः पिता॥ ४०
उच्छिष्टोच्छिष्टसंस्पृष्टः शुना शूद्रेण वा द्विजः।
उपोष्य रजनीमेकां पञ्चगव्येन शुध्यति॥ ४१
अनुच्छिष्टेन संस्पृष्टे स्नानमात्रं विधीयते।
तेनैवोच्छिष्टसंस्पृष्टः प्राजापत्यं समाचरेत्॥ ४२
यावद्विप्रा न पूज्यन्ते सभोजनहिरण्यकैः।
तावच्चीर्णव्रतस्यापि तत्पापं न प्रणश्यति॥ ४३
यद्दूषितं काकबलाकचिल्लैरमेध्यलिप्तन्तु भवेच्छरीरम्।
गात्रे मुखे च प्रविशेच्च सम्यक् स्नानेन लेपोपहतस्य
-शुद्धिः॥ ४४

ऊर्द्ध्वं नाभेः करौ मुक्त्वा यदङ्गमुपहन्यते।
ऊर्द्ध्वं स्नानमधःशौचं तन्मात्रेणैव शुध्यति॥ ४५

अभक्ष्याणामपेयानामलेह्यानाञ्च भक्षणे।
रेतोमूत्रपुरीषाणां प्रायश्चित्तं कथम्भवेत्॥ ४६

पद्मोडुम्बरविल्वाश्च कुशाश्वत्थपलाशकाः।
एतेषामुदकं पीत्वा षड्‌रात्रेणैव शुध्यति॥ ४७

यः प्रत्यवसितो विप्रः प्रव्रज्याग्निर्निरापदि।
अनाहिताग्निर्व्वर्त्तेत गृहित्वञ्च चिकीर्षति॥ ४८

आचरेत्त्रीणि कृच्छ्राणि चरेच्चान्द्रायणानि च।
जातकर्म्मादिभिः प्रोक्तैः पुनःसंस्कारमर्हति॥ ४९

तूलिका उपधानानि पुष्पं रक्ताम्बराणि च।
शोषयित्वा प्रतापेन प्रोक्षयित्वा शुचिर्भवेत्॥ ५०

देशं कालं तथात्मानं द्रव्यं द्रव्यप्रयोजनम्।
उपपत्तिमवस्थाञ्च ज्ञात्वा धर्म्मं समाचरेत्॥ ५१

रथ्याकर्द्दमतोयानि नावायसद्मानि च।
मारुतार्केण शुध्यन्ति पक्वेष्टकचितानि च॥ ५२

आतुरे स्नानसम्प्राप्ते दशकृत्वोह्यनातुरः।
स्नात्वा स्नात्वा स्पृशेत् तन्तु ततः शुध्येत आतुरः॥ ५३

रजकश्चर्म्मकारश्च नटो वरुड़ एव च।
कैवर्त्तमेदभिल्लाश्च सप्तैते चान्त्यजाः स्मृताः॥ ५४

एषां गत्वा तु योषां वै तप्तकृच्छ्रं समाचरेत्॥ ५५

स्त्रीणां रजस्वलायान्तु स्पृष्टास्पृष्टि यदा भवेत्।
प्रायश्चित्तं कथं तासां वर्णे वर्णे विधीयते॥ ५६

स्पृष्टा रजस्वलां यान्तु मनोवाच्च समकर्तृकाम्।
कामादकामातो वापि स्नात्वा कालेन शुध्यति॥ ५७
स्पृष्टा रजस्वलान्योन्यं ब्राह्मणी शूद्रजा तथा।
कृच्छ्रे च शुध्यते पूर्व्वा शूद्रा पादेन शुध्यति॥ ५८
स्पृष्टा रजस्वलान्योन्यं क्षत्रिया शूद्रजा तथा।
पादहीनं चरेत् पूर्व्वा पादार्द्धन्तु तथोत्तरा॥ ५९
स्पृष्टा रजस्वलान्योन्यं वैश्यजा शूद्रजा तथा।
कृच्छ्रपादं चरेत् पूर्व्वा तदर्द्धन्तु तथोत्तरा॥ ६०
स्पृष्टा रजस्वला चैव श्वाजजम्बुकरासभैः।
तावत् तिष्ठेन्निराहारा स्नात्वा कालेन शुध्यति॥ ६१
स्पृष्टा रजस्वला कैश्चिच्चाण्डालैररजस्वला।
प्राजापत्येन कृच्छ्रेण प्राणायामशतेन च॥ ६२
विप्रः स्पृष्टो निशायाञ्च उदक्या पतितेन च।
द्विवानीतेन तोयेन स्नापयेच्चाग्निसन्निधौ॥ ६३
दिवार्करश्मिसंस्पृष्टं रात्रौ नक्षत्ररश्मिभिः।
सन्ध्योभयोश्च सन्ध्यायाः पवित्रं सर्व्वदा जलम्॥ ६४
आपः करनखस्पृष्टाः पिबेदाचमने द्विजः।
सुरां पिबति सुव्यक्तं यमस्य वचनं यथा॥ ६५
स्नातवाप्योस्तथा कूपे पाषाणैः शस्त्रघातनैः।
यष्ट्या तु घातने चैव मृत्पिण्डे गोकुलेन च॥ ६६
रोधने बन्धने चैव स्थापिते पुष्कले तथा।
काष्ठे वनस्पतौ रोधसङ्कटे रज्जुवस्त्रयोः॥ ६७
एतत्ते कथितं नित्यं प्रमादस्थानमुत्तमम्।
यत्र यत्र मता गावः प्रायश्चित्तं समाचरेत्॥ ६८

हत्वा घातने कृच्छ्रं पाषाणैर्हिंगुणं भवेत्।
अर्द्धकृच्छ्रन्तु खातेष्वा पादकृच्छ्रन्तु पादपे॥ ६९
अस्त्रघाते त्रिकृच्छ्राणि यष्टिघाते द्वयं चरेत्॥ ७०
कृच्छ्रं च वस्त्राघातेऽपि गोभ्रचेति विशुध्यति।
यो घातयति गोमध्ये नदीकान्तारमन्तिके॥ ७१
रोमाणि प्रथमे पादे द्वितीये श्मश्रु वापयेत्।
तृतीये तु शिखा धार्य्या चतुर्थे सशिखं वपेत्॥ ७२
न स्त्रीणां वपनं कुर्य्यात् न च सा गामनुव्रजेत्।
न च रात्रौ वसेद्गोष्ठे न कुर्य्याद्वैदिकीं श्रुतिम्॥ ७३
सर्व्वान् केशान् समुद्धृत्य च्छेदयेदङ्गुलिद्वयम्।
एवमेव तु नारीणां शिरसो वपनं स्मृतम्॥ ७४
मृतकेन तु जातेन उभयोः सूतकं भवेत्।
पातकेन तु लिप्तेन नास्य सूतकिता भवेत्॥ ७५
चत्वारि खलु कर्म्माणि सन्ध्याकाले विवर्ज्जयेत्।
आहारं मैथुनं निद्रां स्वाध्यायञ्च चतुर्थकम्॥ ७६
आहाराज्जायते व्याधिः क्रूरगर्भश्च मैथुने।
निद्रां श्रियो निवर्त्तन्ते स्वाध्याये मरणं ध्रुवम्॥ ७७
अज्ञानात्तु द्विजश्रेष्ठ वर्णानां हितकाम्यया।
मया प्रोक्तमिदं शास्त्रं सावधानोऽवधारय॥ ७८

अत्रिसंहिता ।

हुताग्निहोत्रमासीनमत्रिं वेदविदां वरम् ।
सर्व्वशास्त्रविधिज्ञातमृषिभिश्च नमस्कृतम् ॥ १
नमस्कृत्य च ते सर्व्वं इदं वचनमब्रुवन् ।
हितार्थं सर्व्वलोकानां भगवन् कथयस्व नः ॥ २

अत्रिरुवाच ।

वेदशास्त्रार्थतत्त्वज्ञा यन्मां पृच्छथ संशयम् ।
तत् सर्व्वं सम्प्रवक्ष्यामि यथादृष्टं यथाश्रुतम् ॥ ३
सर्व्वतीर्थान्युपस्पृश्य सर्व्वान् देवान् प्रणम्य च ।
जप्त्वा तु सर्व्वसूक्तानि सर्व्वशास्त्रानुसारतः ॥ ४
सर्व्वपापहरं नित्यं सर्व्वसंशयनाशनम् ।
चतुर्णामपि वर्णानामत्रिः शास्त्रमकल्पयत् ॥ ५
ये च पापकृतो लोके ये चान्ये धर्म्मदूषकाः ।
सर्व्वे पापैः प्रमुच्यन्ते श्रुत्वेदं शास्त्रमुत्तमम् ॥ ६
तस्मादिदं वेदविद्भिरध्येतव्यं प्रयत्नतः ।
शिष्येभ्यश्च प्रवक्तव्यं सद्वृत्तेभ्यश्च धर्म्मतः ॥ ७
अकुलीने ह्यसद्वृत्ते जड़े शूद्रे शठे द्विजे ।
एतेष्वेव न दातव्यमिदं शास्त्रं द्विजोत्तमैः ॥ ८
एकमप्यक्षरं यस्तु गुरुः शिष्ये निवेदयेत् ।
पृथिव्यां नास्ति तद्द्रव्यं यद्दत्वा ह्यनृणी भवेत् ॥ ९

एकाक्षरं प्रदातारं यो गुरुं नाभिमन्यते।
शुनां योनिशतं गत्वा चाण्डालेष्वपि जायते॥ १०
वेदं गृहीत्वा यः कश्चिच्छास्त्रञ्चैवावमन्यते।
स सद्यः पशुतां याति सम्भवानेकविंशतिम्॥ ११
स्वानि कर्म्माणि कुर्व्वाणा दूरे सन्तोऽपि मानवा।
प्रिया भवन्ति लोकस्य स्वे स्वे कर्म्मण्यवस्थिताः॥ १२
कर्म्म विप्रस्य यजनं दानमध्ययनं तपः।
प्रतिग्रहोऽध्यापनञ्च याजनञ्चेति वृत्तयः॥ १३
क्षत्रियस्यापि यजनं दानमध्ययनं तपः।
शस्त्रोपजीवनं भूतरक्षणञ्चेति वृत्तयः॥ १४
दानमध्ययनं वापि यजनञ्चेति वै विशः।
वार्त्ता शूद्रस्य शुश्रूषा द्विजानां कारुकर्म्म च॥ १५
मयैव धर्म्मोऽभिहितः संस्थिता यत्र वर्णिनः।
बहुमानमिह प्राप्य प्रयान्ति परमां गतिम्॥ १६
ये त्वत्वारः स्वधर्म्मस्य परधर्म्मे व्यवस्थिताः।
तेषां शास्तिकरो राजा स्वर्गलोके महीयते॥ १७
आत्मीये संस्थितो धर्म्मे शूद्रोऽपि स्वर्गमश्नुते।
परधर्म्मो भवेत्त्याज्यः सुरूपा परदारवत्॥ १८
बध्यो राज्ञा स वै शूद्रो जपहोमपरश्च यः।
ततो राष्ट्रस्य हन्तासौ यथा वह्नेश्च वै जलम्॥ १९
प्रतिग्रहोऽध्यापनञ्च तथाऽविक्रेयविक्रयः।
याज्यं चतुर्भिरप्येतैः क्षत्रविट्पतनं स्मृतम्॥ २०
सद्यः पतति मांसेन लाक्षया लवणेन च।
त्र्यहेण शूद्रो भवति ब्राह्मणः क्षीरविक्रयात्॥ २१

अव्रतास्वानधीयाना यत्र भैक्षचरा द्विजाः।
तं ग्रामं दण्डयेद्राजा चौरभक्तप्रदं वधैः॥ २२
विद्वद्भोज्यमविद्वांसो येषु राष्ट्रेषु भुञ्जते।
तेऽप्यनावृष्टिमिच्छन्ति महद्वा जायते भयम्॥ २३
ब्राह्मणान् वेदविदुषः सर्व्वशास्त्रविशारदान्।
तत्र वर्षंति पर्ज्जन्यो यत्रैतान् पूजयेन्नृपः॥ २४
त्रयो लोकास्त्रयो वेदा आश्रमाश्च त्रयोऽग्नयः।
एतेषां रक्षणार्थाय संसृष्टा ब्राह्मणाः पुरा॥ २५
उभे सन्ध्ये समाधाय मौनं कुर्व्वन्ति ये द्विजाः।
दिव्यवर्षसहस्राणि स्वर्गलोके महीयते॥ २६
य एवं कुरुते राजा गुणदोषपरीक्षणम्।
यशः स्वर्गं नृपत्वञ्च पुनः कोषं समर्द्धयेत्॥ २७

दुष्टस्य दण्डः सुजनस्य पूजा
न्यायेन कोषस्य च सम्प्रवृद्धिः।
अपक्षपातोऽर्थिषु राष्ट्ररक्षा
पञ्चैव यज्ञाः कथिता नृपाणाम्॥ २८

यत् प्रजापालने पुण्यं प्राप्नुवन्तीह पार्थिवाः।
न तु क्रतुसहस्रेण प्राप्नुवन्ति द्विजोत्तमाः॥ २९
अलाभे देवखातानां ह्रदेषु च सरःसु च।
उद्धृत्य चतुरः पिण्डान् पारके स्नानमाचरेत्॥ ३०
वसाशुक्रमसृङ्मज्जा मूत्रविट्कर्णविण्नखाः।
श्लेष्मास्थिदूषिकाः स्वेदो द्वादशैते नृणां मलाः॥ ३१
षण्णां षण्णां क्रमेणैव शुद्धिरुक्ता मनीषिभिः।
मृद्वारिभिश्च पूर्व्वेषामुत्तरेषान्तु वारिणा॥ ३२

शौचमङ्गलानायासा अनसूयास्पृहा दमः।
लक्षणानि च विप्रस्य तथा दानं दयापि च॥ ३३

न गुणान् गुणिनो हन्ति स्तौति चान्यान् गुणानपि
न हसेच्चान्यदोषांश्च सानसूया प्रकीर्त्तिता॥ ३४

अभक्ष्यपरिहारश्च संसर्गश्चाप्यनिन्दितैः।
आचारेषु व्यवस्थानं शौचमित्यभिधीयते॥ ३५

प्रशस्ताचरणं नित्यमप्रशस्तविवर्ज्जनम्।
एतद्धि मङ्गलं प्रोक्तमृषिभिधर्म्मदर्शिभिः॥ ३६

शरीरं पीड्यते येन शुभेन त्वशुभेन वा।
अत्यन्तं तन्न कुर्व्वीत अनायासः स उच्यते॥ ३७

यथोत्पन्नेन कर्त्तव्यः सन्तोषः सर्व्ववस्तुषु।
न स्पृहेत् परदारेषु सास्पृहा परिकीर्त्तिता॥ ३८

वाह्यमाध्यात्मिकं वापि दुःखमुत्पाद्यतेऽपरैः।
न कुप्यति न चाहन्ति दम इत्यभिधीयते॥ ३९

अहन्यहनि दातव्यमदीनेनान्तरात्मना।
स्तोकादपि प्रयत्नेन दानमित्यभिधीयते॥ ४०

परस्मिन् बन्धुवर्गे वा मित्रे द्वेष्ये रिपौ तथा।
आत्मवद्वर्त्तितव्यं हि दयैषा परिकीर्त्तिता॥ ४१

यश्चैतैर्लक्षणैर्युक्तो गृहस्थोऽपि भवेद्द्विजः।
स गच्छति परं स्थानं जायते नेह वै पुनः॥ ४२

अग्निहोत्रं तपः सत्यं वेदानाञ्चैव पालनम्।
आतिथ्यं वैश्वदेवश्च (च) इष्टमित्यभिधीयते॥ ४३

वापीकूपतड़ागादिदेवतायतनानि च।
अन्नप्रदानमारामाः पूर्त्तमित्यभिधीयते॥ ४४

इष्टं पूर्त्तं प्रकर्त्तव्यं ब्राह्मणेन प्रयत्नतः।
इष्टेन लभते स्वर्गं पूर्त्तेन मोक्षमाप्नुयात् ॥ ४५
इष्टापूर्त्तौ द्विजातीनां सामान्यौ धर्म्मसाधनौ।
अधिकारी भवेच्छूद्रः पूर्त्ते धर्म्मे न वैदिके ॥ ४६
यमान् सेवेत सततं न नित्यं नियमान् बुधः।
यमान् पतत्यकुर्व्वाणो नियमान् केवलान् भजन् ॥ ४७
आनृशंस्यं क्षमा सत्यमहिंसा दानमार्ज्जवम्।
प्रीतिः प्रसादो माधुर्य्यं मार्द्दवञ्च यमा दश ॥ ४८
शौचमिज्या तपो दानं स्वाध्यायोपस्थनिग्रहः।
व्रतमौनोपवासाश्च स्नानञ्च नियमा दश ॥ ४९
प्रतिकृतिं कुशमयीं तीर्थवारिषु मज्जयेत्।
यमुद्दिश्य निमज्जेत अष्टभागं लभेत सः ॥ ५०
मातरं पितरं वापि भ्रातरं सुहृदं गुरुम्।
यमुद्दिश्य निमज्जेत द्वादशांशफलं लभेत् ॥ ५१
अपुत्रेणैव कर्त्तव्यः पुत्र-प्रतिनिधिः सदा।
पिण्डोदकक्रियाहेतोर्यस्मात् तस्मात् प्रयत्नतः ॥ ५२
पिता पुत्रस्य जातस्य पश्येच्च जीवतो मुखम्।
ऋणमस्मिन् संनयति अमृतत्वञ्च गच्छति ॥ ५३
जातमात्रेण पुत्रेण पितृणामनृणी पिता।
तदह्नि शुद्धिमाप्नोति नरकात्त्रायते हि सः ॥ ५४
एष्टव्या बहव पुत्रा यद्येकोऽपि गयां व्रजेत्।
यजते चाश्वमेधञ्च नीलं वा वृषमुत्सृजेत् ॥ ५५
काङ्क्षन्ति पितरः सर्व्वे नरकान्तरभीरवः।
गयां यास्यति यः पुत्रः स नस्त्राता भविष्यति ॥ ५६

फल्गु तीर्थे नरः स्नात्वा दृष्ट्वा देवं गदाधरम्।
गयाशीर्षं पदाक्रम्य मुच्यते ब्रह्महत्यया॥ ५७
महानदीमुपस्पृश्य तर्पयेत् पितृदेवताः।
अक्षयान् लभते लोकान् कुलञ्चैव समुद्धरेत्॥ ५८
शङ्कास्थाने समुत्पन्ने भक्ष्यभोगविवर्ज्जिते।
आहारशुद्धिं वक्ष्यामि तन्मे निगदतः शृणु॥ ५९
अक्षारलवणं भैक्ष्यं पिबेद्ब्राह्मीं सुवर्चसम्।
त्रिरात्रं शङ्खपुष्पीं वा ब्राह्मणः पयसा सह॥ ६०
मद्यभाण्डाद्द्विजः कश्चिदज्ञानात् पिबते जलम्।
प्रायश्चित्तं कथं तस्य मुच्यते केन कर्म्मणा॥ ६१
पलाशबिल्वपत्राणि कुशान् पद्मान्युदुम्बरम्।
क्वाथयित्वा पिबेदापस्त्रिरात्रेणैव शुध्यति॥ ६२
सायं प्रातस्तु यः सन्ध्यां प्रमादाद्विक्रमेत् सकृत्।
गायत्र्यास्तु सहस्रं हि जपेत् स्नात्वा समाहितः॥ ६३
शोकाक्रान्तोऽथ वा श्रान्तः स्थितः स्नानजपादिभिः।
ब्रह्मकूर्चं चरेत्तथा दानं दत्त्वा विशुध्यति॥ ६४
गवां शृङ्गोदके स्नात्वा महानद्युपसङ्गमे।
समुद्रदर्शनेनैव व्यालदष्टः शुचिर्भवेत्॥ ६५
वृकश्वानशृगालैस्तु यदि दष्टश्च ब्राह्मणः
हिरण्योदकसंमिश्रं घृतं प्राश्य विशुध्यति॥ ६६
ब्राह्मणी तु शुना दष्टा जम्बुकेन वृकेण वा।
उदितं ग्रहनक्षत्रं दृष्ट्वा सद्यः शुचिर्भवेत्॥ ६७
सव्रतश्च शुना दष्टस्त्रिरात्रमुपवासयेत्।
सघृतं यावकं प्राश्य व्रतशेषं समापयेत्॥ ६८

मोहात् प्रमादात् संलोभाद्व्रतभङ्गन्तु कारयेत्।
त्रिरात्रेणैव शुध्येत पुनरेव व्रती भवेत् ॥ ६९

ब्राह्मणान्नं यदुच्छिष्टमश्नात्यज्ञानतो द्विजः।
दिनद्वयन्तु गायत्र्या जपं कृत्वा विशुध्यति ॥ ७०

क्षत्रियान्नं यदुच्छिष्टमश्नात्यज्ञानतो द्विजः।
त्रिरात्रेण भवेच्छुद्धिर्यथा क्षत्रे तथा विशि ॥ ७१

अभोज्यान्नं तथा भुक्त्वा स्त्रीशूद्रोच्छिष्टमेव वा।
अगृध्वा मांसमभक्ष्यन्तु सप्तरात्रं यवान् पिबेत् ॥ ७२

शुना चैव तु संस्पृष्टस्तस्य स्नानं विधीयते।
तदुच्छिष्टन्तु सम्प्राश्य षण्मासान् कृच्छ्रमाचरेत् ॥ ७३

असंस्पृष्टेन संस्पृष्टः स्नानं तेन विधीयते।
तस्य चोच्छिष्टमश्नीयात् षण्मासान् कृच्छ्रमाचरेत् ॥ ७४

अज्ञानात् प्राश्य विण्मूत्रं सुरासंस्पृष्टमेव च।
पुनः संस्कारमर्हन्ति त्रयो वर्णा द्विजातयः ॥ ७५

वपनं मेखला दण्डो भैक्षचर्य्यव्रतानि च।
निवर्त्तन्ते द्विजातीनां पुनःसंस्कारकर्म्मणि ॥ ७६

गृहशुद्धिं प्रवक्ष्यामि अन्तःस्थशवदूषिताम्।
प्रायोज्यं मृण्मयं भाण्डं सिद्धमन्नं तथैव च ॥ ७७

गृहान्निष्क्रम्य तत्सर्व्वं गोमयेनोपलेपयेत्
गोमयेनोपलिप्याथ च्छागेनाघ्रापयेत् पुनः ॥ ७८

ब्राह्मैर्मन्त्रैस्तु पूतन्तु हिरण्यकुशवारिभिः।
तैरेवाभ्युक्ष्य तद्वेश्म शुध्यते नात्र संशयः ॥ ७९

राजान्यैः श्वपचैर्व्वापि बलाद्विचालितो द्विजः।
पुनः कुर्व्वीत संस्कारं पश्चात् कृच्छ्रत्रयञ्चरेत् ॥ ८०

शुना चैव तु संस्पृष्टस्तस्य स्नानं विधीयते।
तदुच्छिष्टन्तु संप्राश्य यत्नेन कृच्छ्रमाचरेत्॥ ८१

अतः परं प्रवक्ष्यामि सूतकस्य विनिर्णयम्।
प्रायश्चित्तं पुनश्चैव कथयिष्याम्यतः परम्॥ ८२

एकाहाच्छुध्यते विप्रो योऽग्निवेदसमन्वितः।
त्र्यहात् केवलवेदस्तु निर्गुणो दशभिर्दिनैः॥ ८३

व्रतिनः शास्त्रपूतस्य आहिताग्नेस्तथैव च।
राज्ञस्तु सूतकं नास्ति यस्य चेच्छति ब्राह्मणः॥ ८४

ब्राह्मणो दशरात्रेण द्वादशाहेन भूमिपः।
वैश्यः पञ्चदशाहेन शूद्रो मासेन शुध्यति॥ ८५

सपिण्डानान्तु सर्व्वेषां गोत्रजः साप्तपौरुषः।
पिण्डाश्चोदकदानञ्च शावाशौचं तथानुगम्॥ ८६

चतुर्थे दशरात्रं स्यात् षड़हः पञ्चमे तथा।
षष्ठे चैव त्रिरात्रं स्यात् सप्तमे त्र्यहमेव वा॥ ८७

अष्टमे दिनमेकन्तु नवमे प्रहरद्वयम्।
दशमे स्नानमात्रेण सूतके तु शुचिर्भवेत्॥ ८८

मृतसूतके दासीनां पत्नीनाञ्चानुलोमिनाम्।
स्वामितुल्यं भवेच्छौचं मृते स्वामिनि यौनिकम्॥ ८९

शवस्पृष्टतृतीयस्तु सचेलः स्नानमाचरेत्।
चतुर्थे सप्तभेच्चं स्यादेष शावविधिः स्मृतः॥ ९०

एकत्र संस्कृतानान्तु मातृणामेकभोजिनाम्।
स्वामितुल्यं भवेच्छौचं विभक्तानां पृथक् पृथक्॥ ९१

उभ्ब्रोचोरमवोच्चीरं यच्चान्नं मृतसूतकं।
याचकान्नं नवश्राद्धं भुक्त्वा चान्द्रायणञ्चरेत्॥ ९२

सूतकान्नमधर्म्माय यस्तु प्राश्नाति मानवः ।
त्रिरात्रमुपवासः स्यादेकरात्रं जले वसेत् ॥ ८३
महायज्ञविधानन्तु न कुर्य्यान्मृतजन्मनि ।
होमं तत्र प्रकुर्व्वीत शुष्कान्नेन फलेन वा ॥ ८४
बालस्त्वन्तर्दशाहे तु पञ्चत्वं यदि गच्छति ।
सद्य एव विशुद्धिः स्यान्न प्रेतं नैव सूतकम् ॥ ८५
जातचूड़स्तु कुर्व्वीत उदकं पिण्डमेव च ।
स्वधाकारं प्रकुर्व्वीत नामोच्चारणमेव च ॥ ८६
ब्रह्मचारी यतिश्चैवं मन्त्रे पूर्व्वंकृते तथा ।
यज्ञे विवाहकाले च सद्यः शौचं विधीयते ॥ ८७
विवाहोत्सवयज्ञेषु अन्तरामृतसूतके ।
पूर्व्वसङ्कल्पितार्थस्य न दोषश्चात्रिरब्रवीत् ॥ ८८
मृतसंजननादूर्द्धं सूतकादौ विधीयते ।
स्पर्शनाचमनाच्छुद्धिः सूतिकान्नेव संस्पृशेत् ॥ ८९
पञ्चमेऽहनि विज्ञेयः संस्पर्शः क्षत्रियस्य तु ।
सप्तमेऽहनि वैश्यस्य विज्ञेयं स्पर्शनं बुधैः ॥ १००
दशमेऽहनि शूद्रस्य कर्त्तव्यं स्पर्शनं बुधैः ।
मासेनैवात्मशुद्धिः स्यात् सूतके मृतके तथा ॥ १०१
व्याधितस्य कदर्य्यस्य ऋणग्रस्तस्य सर्व्वदा ।
क्रियाहीनस्य मूर्खस्य स्त्रीजितस्य विशेषतः ॥ १०२
व्यसनासक्तचित्तस्य पराधीनस्य नित्यशः ।
स्वाध्यायव्रतहीनस्य सततं सूतकं भवेत् ॥ १०३
द्वे कृच्छ्रे परिवित्तेस्तु कन्यायाः कृच्छ्रमेव च ।
कृच्छ्रातिकृच्छ्रं दातुः स्याद्धेतुः सान्तपनं स्मृतम् ॥ १०४

कुब्जवामनखञ्जेषु गद्गदेऽथ जड़ेषु च ।
जात्यन्धबधिरे मूके न दोषः परिवेदने ॥ १०५

क्लीवे देशान्तरस्थे च पतिते व्रजितेऽपि वा ।
योगशास्त्राभियुक्ते च न दोषः परिवेदने ॥ १०६

पिता पितामहो यस्य अग्रजो वापि कस्यचित् ।
नाग्निहोत्राधिकारोऽस्ति न दोषः परिवेदने ॥ १०७

भार्य्यामरणपक्षे वा देशान्तरगतेऽपि वा ।
अधिकारो भवेत् तत्र तथा पातकसंयुते ॥ १०८

ज्येष्ठो भ्राता यदा तिष्ठेदाधानं नैव कारयेत् ।
अनुज्ञातस्तु कुर्व्वीत शङ्खस्य वचनं यथा ॥ १०९

नाग्नयः परिविन्दन्ति न वेदा न तपांसि च ।
न च श्राद्धं कनिष्ठो वै विना चैवाभ्यनुज्ञया ॥ ११०

तस्माद्धर्म्मं सदा कुर्य्याच्छ्रुतिस्मृत्युदितश्च यत् ।
नित्यनैमित्तिकं काम्यं यच्च स्वर्गस्य साधनम् ॥ १११
एकैकं वर्द्धयेन्नित्यं शुक्ले कृष्णे च ह्रासयेत् ।
अमावास्यां न भुञ्जीत एष चान्द्रायणो विधिः ॥
इत्येतत् कथितं पूर्व्वैर्म्महापातकनाशनम् ॥ ११२
वेदाभ्यासरतं क्षान्तं महायज्ञक्रियापरम् ।
न स्पृशन्तीह पापानि महापातकजान्यपि ॥ ११३
वायुभक्ष्यो दिवा तिष्ठेद्रात्रिं नीत्वाप्सु सूर्य्यदृक् ।
जप्त्वा सहस्रं गायत्र्याः शुद्धिर्ब्रह्मवधादृते ॥ ११४
पद्मोडुम्बरविल्वैश्च कुशोऽश्वत्थपलाशयोः ।
एतेषामुदकं पीत्वा पर्णकृच्छ्रन्तदुच्यते ॥ ११५

पञ्चगव्यञ्च गोक्षीरदधिमूत्रसकृद्घृतम्।
जग्ध्वा परेऽह्न्युपवसेदेष सान्तपनो विधिः॥ ११६
पृथक्सान्तपनैर्द्रव्यैः षडहः सोपवासकः।
सप्ताहेन तु कृच्छ्रोऽयं महासान्तपनं स्मृतम्॥ ११७
त्र्यहं सायं त्र्यहं प्रातस्त्र्यहं भुङ्क्ते त्वयाचितम्।
त्र्यहं परञ्च नाश्नीयात् प्राजापत्यो विधिः स्मृतः॥ ११८
सायन्तु द्वादश ग्रासाः प्रातः पञ्चदश स्मृताः।
अयाचिते चतुर्व्विंश परेऽह्न्यनशनं स्मृतम्॥ ११९
एकैकं ग्रासमश्नीयात् त्र्यहाणि त्रीणि पूर्व्ववत्।
त्र्यहं परञ्च नाश्नीयादतिकृच्छ्रं तदुच्यते॥ १२०
कुक्कुटाण्डप्रमाणं स्याद्यावद्वास्य मुखं विशेत्।
एतद्ग्रास विजानीयाच्छुद्ध्यर्थं कायशोधनम्॥ १२१
त्र्यहमुष्णं पिबेदापस्त्र्यहमुष्णं पिबेत् पयः।
त्र्यहमुष्णं घृतं पीत्वा वायुभक्षो दिनत्रयम्॥ १२२
षट्पलानि पिबेदापस्त्रिपलन्तु पयः पिबेत्।
पलमेकन्तु वै सर्पिस्तप्तकृच्छ्रं विधीयते॥ १२३
दध्ना च त्रिदिनं भुङ्क्ते त्र्यहं भुङ्क्ते च सर्पिषा।
क्षीरेण तु त्र्यहं भुङ्क्ते वायुभक्षो दिनत्रयम्॥ १२४
त्रिपलं दधिक्षीरेण पलमेकन्तु सर्पिषा।
एतदेव व्रतं पुण्यं वैदिकं कृच्छ्रमुच्यते॥ १२५
एकभुक्तेन नक्तेन तथैवायाचितेन च।
उपवासेन चैकेन पादकृच्छ्रः प्रकीर्त्तितः॥ १२६
कृच्छ्रातिकृच्छ्रः पयसा दिवसानेकविंशतिम्।
द्वादशाहोपवासेन पराकः परिकीर्त्तितः॥ १२७

पिण्याकदधिशक्तूनां ग्रासश्च प्रतिवासरम्।
एकैकमुपवासः स्यात् सौम्यकृच्छ्रः प्रकीर्त्तितः॥ १२८
एषां त्रिरात्रमभ्यासादेकैकस्य यथाक्रमम्।
तुलापुरुष इत्येष ज्ञेयः पञ्चदशाहिकः॥ १२९
कपिलागोस्तु दुग्धायाः धारोष्णं यत् पयः पिवेत्।
एष व्यासकृतः कृच्छ्रः श्वपाकमपि शोधयेत्॥ १३०
निशायां भोजनञ्चैव तत्ज्ञेयं नक्तमेव तु।
अनादिष्टेषु पापेषु चन्द्रायणमथोदितम्॥ १३१
अग्निष्टोमादिभिर्यज्ञैरिष्टैर्हिगुणदक्षिणैः।
यत् फलं समवाप्नोति तथा कृच्छ्रैस्तपोधन॥ १३२
वेदाभ्यासरतः क्षान्तो धर्म्मशास्त्रास्त्रवेक्षयेत्।
शौचाचारसमायुक्तो गृहस्थोऽपि हि मुच्यते॥ १३३
उक्तमेतद्द्विजातीनां महर्षे श्रूयतामिति।
अतः परं प्रवक्ष्यामि स्त्रीशूद्रपतनानि च॥ १३४
जपस्तपस्तीर्थयात्रा प्रव्रज्या मन्त्रसाधनम्।
देवताराधनञ्चैव स्त्रीशूद्रपतनानि षट्॥ १३५
जीवद्भर्त्तरि या नारी उपोष्य व्रतचारिणी।
आयुष्यं हरते भर्त्तुः सा नारी नरकं व्रजेत्॥ १३६
तीर्थस्नानार्थिनी नारी पतिपादोदकं पिवेत्।
शङ्करस्यापि विष्णोर्व्वा प्रयाति परमं पदम्॥ १३७
जीवद्भर्त्तरि वामाङ्गी मृते वापि सदक्षिणा।
श्राद्धे यज्ञे विवाहे च पत्नी दक्षिणतः सदा॥ १३८
सोमः शौचं ददौ तासां गन्धर्व्वाश्च तथाङ्गिराः।
पावकः सर्व्वमेध्यञ्च मेध्यं वै योषितां सदा॥ १३९

जन्मना ब्राह्मणो ज्ञेयः संस्कारैर्द्विज उच्यते।
विद्यया याति विप्रत्वं श्रोत्रियस्त्रिभिरेव च॥ १४०
वेदशास्त्राण्यधीते यः शास्त्रार्थञ्च निषेवते।
तदासौ वेदवित् प्रोक्तो वचनं तस्य पावनम्॥ १४१
एकोऽपि वेदविद्धर्मं यं व्यवस्येद्द्विजोत्तमः।
स ज्ञेयः परमो धर्म्मो नाज्ञानामयुतायुतैः॥ १४२
पावका इव दीप्यन्ते जपहोमैर्द्विजोत्तमाः।
प्रतिग्रहेण नश्यन्ति वारिणा इव पावकः॥ १४३
तान् प्रतिग्रहजान् दोषान् प्राणायामैर्द्विजोत्तमाः।
उत्सादयन्ति विद्वांसो वायुर्मेघानिवाम्बरे॥ १४४
भुक्त्वाचम्य यदा विप्र आर्द्रपाणिस्तु तिष्ठति।
लक्ष्मीर्बलं यशस्तेज आयुश्चैव प्रहीयते॥ १४५
यस्तु भोजनशालायामासनस्थ उपस्पृशेत्।
तस्यान्नं नैव भोक्तव्यं भुक्त्वा चान्द्रायणं चरेत्॥ १४६
पात्रोपरिस्थितं पात्रं यः संस्थाप्य उपस्पृशेत्।
तस्यान्नं नैव भोक्तव्यं भुक्त्वा चान्द्रायणं चरेत॥ १४७
हस्तं प्रक्षाल्य यस्त्वापः पिवेद्भुक्त्वा द्विजोत्तमः।
तदन्नमसुरैर्भुक्तं निराशाः पितरो गताः॥ १४८
नास्ति वेदात् परं शास्त्रं नास्ति मातुः परो गुरुः।
नास्ति दानात् परं मित्रमिह लोके परत्र च।
अपात्रे ह्यपि यद्दत्तं दहत्यासप्तमं कुलम्॥ १४९
हव्यं देवा न गृह्णन्ति कव्यञ्च पितरस्तथा।
आयसेन तु पात्रेण यदन्नमुपदीयते।
अन्नं विष्ठासमं भोक्तुर्दाता च नरकं व्रजेत॥ १५०

हृतेरेव तु पात्रेण दीयमानं विचक्षणः।
न दद्याद्वामहस्तेन पायसेन कदाचन॥ १५१
मृण्मयेषु च पात्रेषु यः श्राद्धे भोजयेत् पितॄन्।
अन्नदाता च भोक्ता च तावेव नरकं व्रजेत्॥ १५२
अभावे मृण्मये दद्यादनुज्ञातस्तु तैर्द्विजैः।
तेषां वचः प्रमाणं स्याद्धुतश्चान्नतमेव च॥ १५३
सौवर्णायसताम्रेषु कांस्यरौप्यमयेषु च।
भिक्षादातुर्न धर्म्मोऽस्ति भिक्षुर्भुङ्क्ते तु किल्बिषम्॥ १५४
न च कांस्येषु भुञ्जीयादापद्यपि कदाचन।
पलाशे यतयोऽश्नन्ति गृहस्थः कांस्यभाजने॥ १५५
कांस्यकस्य च यत् पापं गृहस्थस्य तथैव च।
कांस्यभोजी यतिश्चैव प्राप्नुयात् किल्बिषं तयोः॥ १५६
सौवर्णायसताम्रेषु कांस्यरौप्यमयेषु च।
भुञ्जन् भिक्षुर्न दुष्येत दुष्येच्चैव परिग्रहात्॥ १५७
यदि हस्ते जलं दद्याद्भिक्षां दद्यात् पुनर्जलम्।
तद्भैक्षं मेरुणा तुल्यं तज्जलं सागरोपमम्॥ १५८
चरेन्माधुकरीं वृत्तिमपि म्लेच्छकुलादपि।
एकान्नं नैव भोक्तव्यं बृहस्पतिकुलादपि॥ १५९
अनापदि चरेद्यस्तु सिद्धं भैक्षं गृहे वसन्।
दशरात्रं पिबेद्गव्यमापस्तु त्र्यहमेव च॥ १६०
गोमूत्रेण तु सम्मिश्रं यावकं घृतपाचितम्।
एतद्गव्यमिति प्रोक्तं भगवानत्रिरब्रवीत्॥ १६१
ब्रह्मचारी यतिश्चैव विद्यार्थी गुरुपोषकः।
अध्वगः क्षीणवृत्तिश्च षडेते भिक्षुकाः स्मृताः॥ १६२

षण्मासान् कामयेन्मर्त्त्यो गर्भिणीमेव च स्त्रियम् ।
आदन्तजननादूर्द्ध्वमेवं धर्म्मो विधीयते ॥ १६३

ब्रह्महा प्रथमश्चैव द्वितीयं गुरुतल्पगः ।
तृतीयन्तु सुरापोऽयं चतुर्थं स्तेयमुच्यते ।
पापानाञ्चैव संसर्गः पञ्चमं पातकं महत् ॥ १६४

एषामेव विशुद्ध्यर्थं चरेद्वर्षाण्यनुक्रमात् ।
श्रोत्रियश्चाप्यकामश्चेद्ब्रह्महत्यां व्यपोहति ॥ १६५

अर्द्धन्तु ब्रह्महत्यायाः क्षत्रियेषु विधीयते ।
षड्भागो द्वादशश्चैव विट्शूद्रयोस्तथा भवेत् ॥ १६६

त्रीन् मासान् नक्तमश्नीयाद्भूमौ शयनमेव च ।
स्त्रीघातः शुध्यतेऽप्येवं चरेत् कृच्छ्राब्दमेव च ॥ १६७

रजकः शैलुषश्चैव वेणुकर्म्मोपजीवनः ।
एतेषां यस्तु भुङ्क्ते वै द्विजश्चान्द्रायणं चरेत् ॥ १६८

सर्व्वान्त्यजानां गमने भोजने सम्प्रवेशने ।
पराकेण विशुद्धिः स्याद्भगवानत्रिरब्रवीत् ॥ १६९

चाण्डालभाण्डे यत्तोयं पीत्वा चैव द्विजोत्तमः ।
गोमूत्रयावकाहारः सप्तविंशदहान्यपि ॥ १७०

संस्पृष्टं यस्तु पक्वान्नमन्त्यजैर्व्वाप्युदक्यया ।
अज्ञानाद्ब्राह्मणोऽश्नीयात् प्राजापत्यार्द्धमाचरेत् ॥ १७१

चाण्डालान्नं यदा भुङ्क्ते चातुर्व्वर्ण्यस्य निष्कृतिः ।
चान्द्रायणं चरेद्विप्रः क्षत्रः सान्तपनं चरेत् ॥ १७२

षड्रात्रमाचरेद्वैश्यः पञ्चगव्यं तथैव च ।
त्रिरात्रमाचरेच्छूद्रो दानं दत्त्वा विशुध्यति ॥ १७३

ब्राह्मणो वृक्षमारूढश्चाण्डालो मूलसंस्थितः।
फलान्यत्ति स्थितं तत्र प्रायश्चित्तं कथं भवेत्॥ १७४
ब्राह्मणान् समनुज्ञाप्य सवासाः स्नानमाचरेत्
नक्तभोजी भवेद्विप्रो घृतं प्राश्य विशुध्यति॥ १७५
एकवृक्षसमारूढश्चाण्डालो ब्राह्मणस्तथा।
फलान्यत्ति स्थितं तत्र प्रायश्चित्तं कथं भवेत्॥ १७६
ब्राह्मणान् समनुज्ञाप्य सवासाः स्नानमाचरेत्।
अहोरात्रोषिता भूत्वा पञ्चगव्येन शुध्यति॥ १७७
एकशाखासमारूढश्चाण्डालो ब्राह्मणो यदा।
फलान्यत्ति स्थितं तत्र प्रायश्चित्तं कथं भवेत्॥ १७८
त्रिरात्रोपोषितो भूत्वा पञ्चगव्येन शुध्यति॥ १७९
स्त्रिया म्लेच्छस्य सम्पर्काच्छुद्धिः सान्तपने तथा।
तप्तकृच्छ्रं पुनः कृत्वा शुद्धिरेवाभिधीयते॥ १८०
संवर्त्तेत यथा भार्य्यां गत्वा म्लेच्छस्य सङ्गताम्।
सचेलं स्नानमादाय घृतस्य प्राशनेन च॥ १८१
स्नात्वा नद्युदकेनैव घृतं प्राश्य विशुध्यति।
संगृहीतामपत्यार्थमन्यैरपि तथा पुनः॥ १८२
चाण्डालम्लेच्छश्वप-चकपालव्रतधारिणः।
अकामतः स्त्रियो गत्वा पराकेन विशुद्ध्यति॥ १८३
कामतस्तु प्रसूता वा तत्समो नात्र संशयः।
स एव पुरुषस्तत्र गर्भो भूत्वा प्रजायते॥ १८४
तैलाभ्यक्तो घृताभ्यक्तो विण्मूत्रं कुरुते द्विजः।
तैलाभ्यक्तो घृताभ्यक्तश्चाण्डालं स्पृशते द्विजः।
अहोरात्रोषितो भूत्वा पञ्चगव्येन शुध्यति॥ १८५

शृङ्गकीटनखस्नायु अस्थिकण्टकमेव च।
स्पृष्ट्वा नद्युदके स्नात्वा घृतं प्राश्य विशुध्यति॥ १८६
मत्स्यास्थिजम्बुकास्थीनि नखशुक्तिकपर्द्दिकाः।
स्पृष्ट्वा स्नात्वा ईमतमष्टतं पीत्वा विशुध्यति॥ १८७
गोकुले कन्दुशालायां तैलचक्रेक्षुचक्रयोः।
अमीमांस्यानि शौचानि स्त्रीषाञ्च व्याधितस्य च॥ १८८
न स्त्री दूष्यति जारेण ब्राह्मणोऽवेदकर्म्मणा।
नापो मूत्रपुरीषाभ्यां नाग्निर्दहति कर्म्मणा॥ १८९
पूर्व्वं स्त्रियः सुरैर्भुक्ताः सोमगन्धर्व्ववह्निभिः।
भुञ्जते मानवाः पश्चान्न ता दुष्यन्ति कर्हिचित्॥ १९०
असवर्णैस्तु यो गर्भः स्त्रीणां योनौ निषेच्यते।
अशुद्धा सा भवेन्नारी यावद्गर्भं न मुञ्चति॥ १९१
विमुक्ते तु ततः शल्ये रजश्चापि प्रदृश्यते।
तदा सा शुध्यते नारी विमलं काञ्चनं यथा॥ १९२
स्वयं विप्रतिपन्ना या यदि वा विप्रतारिता।
बलान्नारी प्रभुक्ता वा चौरभुक्ता तथापि वा॥ १९३
न त्याज्या दूषिता नारी न कामोऽस्या विधीयते।
ऋतुकाल उपासीत पुष्पकालेन शुध्यति॥ १९४
रजकश्चर्म्मकारश्च नटो वरुड़ एव च।
कैवर्त्तमेदभिल्लाश्च सप्तैते चान्त्यजाः स्मृताः॥ १९५
एषां गत्वा स्त्रियो मोहाद्भुक्ता च प्रतिगृह्य च।
कृच्छ्राब्दमाचरेज्ज्ञानादज्ञानादैन्दवद्वयम्॥ १९६
सकृद्भुक्ता तु या नारी म्लेच्छैर्व्वा पापकर्म्मभिः।
प्राजापत्येन शुध्येत ऋतुप्रस्रवणेन तु॥ १९७

बलाद्धृता स्वयं वापि परप्रतारिता यदि ।
सकृद्भुक्ता तु या नारी प्राजापत्येन शुध्यति ॥ १९८

प्रारब्धदीर्घतपसां नारीणां यद्रजो भवेत् ।
न तेन तद्‌व्रतं तासां विनश्यति कदाचन ॥ १९९

मद्यसंसृष्टकुम्भेषु यत्तोयं पिबति द्विजः ।
कृच्छ्रपादेन शुध्येत पुनः संस्कारमर्हति ॥ २००

अन्त्यजस्य तु ये वृक्षा बहुपुष्पफलोपगाः ।
उपभोग्यास्तु ते सर्व्वे पुष्पेषु च फलेषु च ॥ २०१

चाण्डालेन तु संस्पृष्टं यत्तोयं पिबति द्विजः ।
कृच्छ्रपादेन शुध्येत आपस्तम्बोऽब्रवीन्मुनिः ॥ २०२

श्लेष्मोपानद्विषमूत्रस्त्रीरजोमद्यमेव च ।
एभिः सन्दूषिते कूपे तोयं पीत्वा कथं विधिः ॥ २०३

एकं द्व्यहं त्र्यहञ्चैव द्विजातीनां विशोधनम् ।
प्रायश्चित्तं पुनश्चैव नक्तं शूद्रस्य दापयेत् ॥ २०४

सद्यो वान्ते सचेलन्तु विप्रन्तु स्नानमाचरेत् ।
पर्य्युषिते त्वहोरात्रमतिरिक्ते दिनत्रयम् ॥ २०५

शिरःकण्ठोरुपादांश्च सुरया यस्तु लिप्यते ।
दशषट्त्रितयैकाहं चरेदेवमनुक्रमात् ॥ २०६

अत्राप्युदाहरन्ति ।

प्रमादान्मद्यमसुरां सकृत् पीत्वा द्विजोत्तमः ।
गोमूत्रयावकाहारो दशरात्रेण शुध्यति ॥ २०७

मद्यपस्य निषादस्य यस्तु भुङ्क्ते द्विजोत्तमः ।
देवा न भुञ्जते तत्र न पिबन्ति हविर्जलम् ॥ २०८

चितिभ्रष्टा तु या नारी ऋतुभ्रष्टा च व्याधित ।
प्राजापत्येन शुध्येत ब्राह्मणान् भोजयेद्दश ॥ २०९
ये प्रत्यवसिता विप्राः प्रव्रज्याग्निजलादितः ।
अनाशकान्निवर्त्तन्ते चिकीर्षन्ति गृहस्थितिम ॥ २१०
धारयेत्त्रीणि कृच्छ्राणि चान्द्रायणमथापि वा ।
जातकर्म्मादिकं प्रोक्तं पुनःसंस्कारमर्हति ॥ २११
नाशौचं नोदकं नाश्रु नोपवादानुकम्पने ।
ब्रह्मदण्डहतानान्तु न कार्य्यं कटधारणम् ॥ २१२
स्नेह कृत्वा भयादिभ्यो यस्त्वेतानि समाचरेत् ।
गोमूत्रयावकाहारः कृच्छ्रमेकं विशोधनम् ॥ २१३
वृद्धः शौचस्मृतेर्लुप्त प्रत्याख्यातभिषक्क्रियः ।
आत्मानं घातयेद्यस्तु भृग्वग्न्यनशनाम्बुभिः ॥ २१४
तस्य त्रिरात्रमाशौचं द्वितीये त्वस्थिसञ्चयम् ।
तृतीये तुदकं कृत्वा चतुर्थे श्राद्धमाचरेत् ॥ २१५
यस्यैकापि गृहे नास्ति धेनुर्वत्सानुचारिणी ।
मङ्गलानि कुतस्तस्य कुतस्तस्य तमःक्षयः ॥ २१६
अतिदोहातिवाहाभ्यां नासिकाभेदनेन वा ।
नदीपर्व्वतसंरोधमृते पादोनमाचरेत् ॥ २१७
अष्टागवं धर्म्महलं षड्गव व्यावहारिकम् ।
चतुर्गवं नृशंसानां द्विगव्यं गववध्यकृत् ॥ २१८
द्विगव वाहयेत् पादं मध्याह्नन्तु चतुर्गवम् ।
षड्गवन्तु त्रिपादोक्तं पूर्णाहस्त्वष्टभिः स्मृतः ॥ २१९
काष्ठलोष्ट्रशिलात् गोघ्नः कृच्छ्रं सान्तपनं चरेत् ।
प्राजापात्यं चरेन्मृत्स्ना अतिकृच्छ्रन्तुआयसैः ॥ २२०

प्रायश्चित्ते ततश्चीर्णे कुर्य्याद् ब्राह्मणभोजनम्।
अनडुत्सहितां गाञ्च दद्याद्विप्राय दक्षिणाम्॥ २२१

अस्थिभोक्षयावागान् सिंहव्याघ्र्लगर्दभान्।
हत्वा च शूद्रहत्यायाः प्रायश्चित्तं विधीयते॥ २२२

मार्ज्जारगोधानकुल-मण्डूकांश्च पतत्रिणः।
हत्वा त्र्यहं पिबेत् क्षीरं कृच्छ्रं वा पादिकं चरेत्॥ २२३

चाण्डालस्य च संस्पृष्टं विण्मूत्रस्पृष्टमेव वा।
त्रिरात्रेण विशुद्धिः स्यादभुक्तोच्छिष्टं तथाचरेत्॥ २२४

वापीकूपतड़ागानां दूषितानाञ्च शोधनम्।
उद्धरेद्घटशतं पूर्णं पञ्चगव्येन शुध्यति॥ २२५

अस्थिचर्म्मावसिक्तेषु खरश्वानादिदूषिते।
उद्धरेदुदकं सर्व्वं शोधनं परिमार्ज्जनम्॥ २२६

गोदोहने चर्म्मपुटे च तोयं
यन्त्राकरे कारुकशिल्पिहस्ते।
स्त्रीबालवृद्धाचरितानि यान्य-
प्रत्यक्षदृष्टानि शुचीनि तानि॥ २२७

प्राकाररोधे विषमप्रदेशे
सेनानिवेशे भवनस्य दाहे।
आरब्धयज्ञेषु महोत्सवेषु
तथैव दोषा न विकल्पनीयाः॥ २२८

प्रपास्वरण्ये घटके च कूपे
द्रोण्यां जलं कोशविनिर्गतञ्च।
श्वपाकचण्डालपरिग्रहे तु
पीत्वा जलं पञ्चगव्येन शुद्धिः॥ २२९

रेतोविण्मूत्रसंस्पृष्टं कौपं यदि जलं पिबेत्।
त्रिरात्रेणैव शुद्धिः स्यात् कुम्भे सान्तपनं तथा॥ २३०
क्लिन्नभिन्नशवं यत् स्यादन्तर्गतादुदकं पिबेत्।
प्रायश्चित्तं चरेत् पीत्वा तप्तकृच्छ्रं द्विजोत्तमः॥ २३१
उष्ट्रीक्षीरं खरीक्षीरं मानुषीक्षीरमेव च।
प्रायश्चित्तं चरेत् पीत्वा तप्तकृच्छ्रं द्विजोत्तमः॥ २३२
वर्णबाह्येन संस्पृष्ट उच्छिष्टस्तु द्विजोत्तमः।
पञ्चरात्रोषितो भूत्वा पञ्चगव्येन शुध्यति॥ २३३
शुचि गोतृप्तिकृत्तोयं प्रकृतिस्थं महीगतम्।
चर्म्मभाण्डैस्तु धाराभिस्तथा यन्त्रोद्धृतं जलम्॥ २३४
चण्डालेन तु संस्पृष्टः स्नानमेव विधीयते।
उच्छिष्टस्तु च संस्पृष्टस्त्रिरात्रेणैव शुध्यति॥ २३५
आकराहृतवस्तूनि नाशुचीनि कदाचन।
आकराः शुचयः सर्व्वे वर्ज्जयित्वा सुराकरम्॥ २३६
भ्रष्टाभ्रष्टयवाश्चैव तथैव चणकाः स्मृताः।
खर्ज्जूरञ्चैव कर्पूरमन्यद्भ्रष्टतरं शुचि॥ २३७
अमीमांस्यानि शौचानि स्त्रीभिराचरितानि च।
अदुष्टाः सततं धारा वातोद्धूताश्च रेणवः॥ २३८
बहूनामेव लग्नानामेकश्चेदशुचिर्भवेत्।
अशौचमेकमात्रस्य नेतरेषां कथञ्चन॥ २३९
एकपङ्क्त्युपविष्टानां भोजनेषु पृथक् पृथक्।
यद्येको लभते नीलीं सर्व्वे तेऽशुचयः स्मृताः॥ २४०
यस्य पटे पट्टसूत्रे नीली रक्तो हि दृश्यते।
त्रिरात्रं तस्य दातव्यं शेषास्त्वेकोपवासिनः॥ २४१

आदित्येऽस्तमिते रात्रावस्पृश्यं स्पृशते यदि।
भगवन् केन शुद्धिः स्यात् ततो ब्रूहि तपोधन ॥ २४२
आदित्येऽस्तमिते रात्रौ स्पृशन् नीतं दिवा जलम्।
तेनैव सर्व्वशुद्धिः स्याच्छवस्पृष्टन्तु वर्ज्जयेत् ॥ २४३
देशकालं वयः शक्तिं पापञ्चावेक्षयेत् ततः।
प्रायश्चित्तं प्रकल्प्यं स्याद्यस्य चोक्ता न निष्कृतिः ॥ २४४
देवयात्राविवाहेषु यज्ञप्रकरणेषु च।
उत्सवेषु च सर्व्वेषु स्पृष्टास्पृष्टिर्न विद्यते ॥ २४५
आरनालं तथा क्षीरं कन्दुकं दधि शक्तवः।
स्नेहपक्वञ्च तक्रञ्च शूद्रस्यापि न दुष्यति ॥ २४६
आर्द्रमांसं घृतं तैलं स्नेहाश्च फलसम्भवाः।
अन्त्यभाण्डस्थिता एते निष्क्रान्ताः शुद्धिमाप्नुयुः ॥ २४७
अज्ञानात् पिवते तोयं ब्राह्मणः शूद्रजातिषु।
अहोरात्रोषितः स्नात्वा पञ्चगव्येन शुध्यति ॥ २४८
आहिताग्निस्तु यो विप्रो महापातकवान् भवेत्।
अप्सु प्रक्षिप्य पात्राणि पश्चादग्निं विनिर्द्दिशेत् ॥ २४९
योऽगृहीत्वा विवाहाग्निं गृहस्थ इति मन्यते।
अन्नं तस्य न भोक्तव्यं वृथापाको हि स स्मृतः ॥ २५०
वृथापाकस्य भुञ्जानः प्रायश्चित्तं चरेद्द्विजः।
प्राणानप्सु त्रिराचम्य घृतं प्राश्य विशुध्यति ॥ २५१
वैदिके लौकिके वापि हुतोच्छिष्टे जले स्थितौ।
वैश्वदेवं प्रकुर्व्वीत पञ्चसूनापनुत्तये ॥ २५२
कनीयान् गुणवान् श्रेष्ठः श्रेष्ठश्चेन्निर्गुणो भवेत्।
पूर्व्वं पाणिं गृहीत्वा च गृह्याग्निं धारयेद्बुधः ॥ २५३

अवेक्षयेद्यदि निर्दोषी गृह्णीयादग्निमग्रतः।
नित्यं नित्यं भवेत्तस्य ब्रह्महत्या न संशयः॥ २५४

महापातकसंस्पृष्टः स्नानमेव विधीयते।
संस्पृष्टस्य यदा भुङ्क्ते स्नानमेव विधीयते॥ २५५

पतितैः सह संसर्गं मासार्द्धं मासमेव वा।
गोमूत्रयावकाहारो मासार्द्धेन विशुध्यति॥ २५६

कृच्छ्रार्द्धं पतितस्यैव सकृद्भुक्त्वा द्विजोत्तमः।
अविज्ञानाच्च तद्भुक्त्वा कृच्छ्रं सान्तपनं चरेत्॥ २५७

पतितान्नं यदाभुक्तं भुक्तं चाण्डालवेश्मनि।
मासार्द्धन्तु पिवेद्वारि इति शातातपोऽब्रवीत्॥ २५८

गोब्राह्मणहतानाञ्च पतितानां तथैव च।
अग्निना न च संस्कारः शङ्खस्य वचनं यथा॥ २५९

यश्चाण्डालीं द्विजो गच्छेत् कथञ्चित् काममोहितः।
त्रिभिः कृच्छ्रैर्व्विशुध्येत प्राजापत्यानुपूर्व्वशः॥ २६०

पतितान्नमादाय भुक्त्वा वा ब्राह्मणो यदि।
कृत्वा तस्य समुत्सर्गमतिकृच्छ्रं विनिर्द्दिशेत्॥ २६१

अन्यहस्तात्त्वचे क्षिप्तं काष्ठलोष्ठतृणानि च।
न स्पृशेत्तुतथोच्छिष्टमहोरात्रं समाचरेत् २६२

चाण्डालं पतितं म्लेच्छं मद्यभाण्डं रजस्वलाम्।
द्विजः स्पृष्ट्वा न भुञ्जीत भुञ्जानो यदि संस्पृशेत्॥ २६३

अतः परं न भुञ्जीत त्यक्त्वान्नं स्नानमाचरेत्।
ब्राह्मणैः समनुज्ञातस्त्रिरात्रमुपवासयेत्॥
सघृतं यावकं प्राश्य व्रतशेषं समापयेत्॥ २६४

भुञ्जानः संस्पृशेद्यस्तु वायसं कुक्कुटं तथा ।
त्रिरात्रेणैव शुद्धिः स्यादथोच्छिष्टस्त्वहेन तु ॥ २६५

आरूढो नैष्ठिके धर्म्मे यस्तु प्रच्यवते पुनः ।
चान्द्रायणं चरेन्मासमिति शातातपोऽब्रवीत् ॥ २६६

पशुवेश्याभिगमने प्राजापत्यं विधीयते ।
गवां गमे मनुप्रोक्तं व्रतं चान्द्रायणं चरेत् ॥ २६७

अमानुषीषु गोवर्ज्जमुदक्यायामयोनिषु ।
रेतः सिक्ता जले चैव कृच्छ्रं सान्तपनं चरेत् ॥ २६८

उदक्यां सूतिकां वापि अन्त्यजां स्पृशते यदि ।
त्रिरात्रेणैव शुद्धिः स्याद्विधिरेष पुरातनः ॥ २६९

संसर्गं यदि गच्छेत्तदुदक्यां वा तथान्त्यजैः ।
प्रायश्चित्ती स विज्ञेयः पूर्व्वं स्नानं समाचरेत् ॥ २७०

एकरात्रं चरेन्मूत्रे पुरीषे तु दिनत्रयम् ।
दिनत्रयं तथा पाने मैथुने पञ्च सप्त वा ॥ २७१

भोजने तु प्रसक्तानां प्राजापत्यं विधीयते ।
दन्तकाष्ठे त्वहोरात्रमेष शौचविधिः स्मृतः ॥ २७२

रजस्वला यदा स्पृष्टा श्वानचण्डालवायसैः ।
निराहारा भवेत्तावत् स्नात्वा कालेन शुध्यति ॥ २७३

रजस्वला यदा स्पृष्टा उष्ट्रजम्बुकशूकरैः ।
पञ्चरात्रं निराहारा पञ्चगव्येन शुध्यति ॥ २७४

स्पृष्टा रजस्वलाऽन्योन्यं ब्राह्मण्या ब्राह्मणी च या ।
एकरात्रं निराहारा पञ्चगव्येन शुध्यति ॥ २७५

स्पृष्टा रजस्वलाऽन्योन्यं ब्राह्मण्या क्षत्रियी च या ।
त्रिरात्रेण विशुद्धिः स्याद्व्यासस्य वचनं यथा ॥ २७६

स्पृष्टा रजस्वलान्येन्यं ब्राह्मणी वैश्यसम्भवा।
चतुरात्रं निराहारा पञ्चगव्येन शुध्यति॥ २७७
स्पृष्टा रजस्वलान्येन्यं ब्राह्मणी शूद्रसम्भवा।
षड्रात्रेण विशुद्धिः स्याद्ब्राह्मणी कामकारतः॥ २७८
अकामतश्चरेदेवं ब्राह्मणी सर्व्वतः स्पृशेत्।
चतुर्णामपि वर्णानां शुद्धिरेषा प्रकीर्त्तिता॥ २७९
उच्छिष्टेन तु संस्पृष्टो ब्राह्मणो ब्राह्मणेन यः।
भोजने मूत्रचारे च शङ्खस्य वचनं यथा॥ २८०
स्नानं ब्राह्मणसंस्पर्शे जपहोमौ तु क्षत्रिये।
वैश्ये नक्तञ्च कुर्व्वीत शूद्रे चैव उपोषणम्॥ २८१
चर्म्मको रजको वेणो धीवरो नटकस्तथा।
एतान् स्पृष्ट्वा द्विजो मोहादाचामेत् प्रयतोऽपि सन्॥ २८२
एतैः स्पृष्टो द्विजो नित्यमेकरात्रं पयः पिबेत्।
उच्छिष्टैस्तैस्त्रिरात्रं स्याद्घृतं प्राश्य विशुध्यति॥ २८३
यस्तुच्छायां श्वपाकस्य ब्राह्मणस्त्वधिगच्छति।
स च स्नानं प्रकुर्व्वीत घृतं प्राश्य विशुध्यति॥ २८४
अभिशस्तो द्विजोऽरण्ये ब्रह्महत्याव्रतं चरेत्
मासोपवासं कुर्व्वीत चान्द्रायणमथापि वा॥ २८५
वृथामिथ्योपयोगेन भ्रूणहत्याव्रतं चरेत्।
अब्भक्षो द्वादशाहेन पराकेणैव शुध्यति॥ २८६
शठञ्च ब्राह्मणं हत्वा शूद्रहत्याव्रतं चरेत्।
निर्गुणं सगुणो हत्वा पराकव्रतमाचरेत्॥ २८७
उपपातकसंयुक्तो मानवो म्रियते यदि।
तस्य संस्कारकर्त्ता च प्राजापत्यद्वयं चरेत्॥ २८८

प्रभुञ्जानोऽतिसत्रेहं कदाचित् स्रवते द्विजः।
त्रिरात्रमाचरेत्कृच्छ्रं निर्मृह्य सुपवासयेत् ॥ २८९
विड़ालकाकाद्युच्छिष्टं जग्ध्वा श्वनकुलस्य च।
केशकीटावपन्नञ्च पिबेद्ब्राह्मीं सुवर्चलाम् ॥ २९०
उष्ट्रयानं समारुह्य खरयानञ्च कामतः।
स्नात्वा च विप्रो दिग्वासाः प्राणायामेन शुध्यति ॥ २९१
सव्याहृतिं सप्रणवां गायत्रीं शिरसा सह।
त्रिःपठेद्वा यतप्राणः प्राणायामः स उच्यते ॥ २९२
शकृद्द्विगुणगोमूत्रं सर्पिर्दद्याच्चतुर्गुणम्।
क्षीरमष्टगुणं देयं पञ्चगव्ये तथा दधि ॥ २९३
पञ्चगव्यं पिबेच्छूद्रो ब्राह्मणस्तु सुरां पिबेत्।
उभौ तौ तुल्यदोषौ च वसतो नरके चिरम् ॥ २९४
अजा गावो महिष्यश्च अमेध्यं भक्षयन्ति याः।
दुग्धं हव्ये च कव्ये च गोमयं न विलेपयेत् ॥ २९५
ऊनस्तनीमधिकां वा या चान्या स्तनपायिनी।
तासां दुग्धं न होतव्यं हुतञ्चैवाहुतं भवेत् ॥ २९६
ब्राह्मौदने च सोमे च सीमन्तोन्नयने तथा।
जातश्राद्धे नवश्राद्धे भुक्त्वा चान्द्रायणं चरेत् ॥ २९७
राजान्नं हरते तेजः शूद्रान्नं ब्रह्मवर्चसम्।
स्वसुतान्नञ्च यो भुङ्क्ते स भुङ्क्ते पृथिवीमलम् ॥ २९८
स्वसुता अप्रजाता च नाश्नीयात्तद्गृहे पिता।
अन्नं भुङ्क्ते तु मायया पूयं स नरकं व्रजेत् ॥ २९९
अधीत्य चतुरो वेदान् सर्व्वशास्त्रार्थतत्त्ववित्।
नरेन्द्रभवने भुक्त्वा विष्ठायां जायते कृमिः ॥ ३००

नवश्राद्धे त्रिपक्षे च षण्मासे मासिकेऽब्दिके ।
पतन्ति पितरस्तस्य यो भुङ्क्तेऽनापदि द्विजः ॥ ३०१
चान्द्रायणं नवश्राद्धे पराको मासिके तथा ।
त्रिपक्षे चातिकृच्छ्रं स्यात् षण्मासे कृच्छ्रमेव च ।
आब्दिके पादकृच्छ्रं स्यादेकाहः पुनराब्दिके ॥ ३०२
ब्रह्मचर्य्यमनाधाय मासश्राद्धेषु सर्व्वसु ।
द्वादशाहे त्रिपक्षेऽब्दे यस्तु भुङ्क्ते द्विजोत्तमः ।
पतन्ति पितरस्तस्य ब्रह्मलोके गता अपि ॥ ३०३
एकादशाहेऽहोरात्रं भुक्त्वा सञ्चयने त्र्यहम् ।
उपोष्य विधिवद्विप्रः कुष्माण्डं जुहुयादघृतम् ॥ ३०४
पक्षे वा यदि वा मासे यस्य नाश्नन्ति वै द्विजाः ।
भुक्त्वा दुरात्मनस्तस्य द्विजश्चान्द्रायणं चरेत् ॥ ३०५
यत्र वेदध्वनिध्वान्तं न च गोभिरलङ्कृतम् ।
यत्र बालैः परिवृतं श्मशानमिव तद्गृहम् ॥ ३०६
शास्त्रेऽपि बहवो यत्र विनाधर्म्मं वदन्ति हि ।
विनापि धर्म्मशास्त्रेण स धर्म्मः पावनः स्मृतः ॥ ३०७
हीनवर्णे च यः कुर्य्यादज्ञानादभिवादनम् ।
तत्र स्नानं प्रकुर्व्वीत घृतं प्राश्य विशुध्यति ॥ ३०८
समुत्पन्ने द्विजः स्नाने भुङ्क्ते वापि पिबेद्यदि ।
गायत्र्यष्टसहस्रन्तु जपेत् स्नात्वा समाहितः ॥ ३०९
अङ्गुल्या दन्तकाष्ठञ्च प्रत्यक्षं लवणं तथा ।
मृत्तिकाभक्षणञ्चैव तुल्यं गोमांसभक्षणम् ॥ ३१०
दिवा कपित्थच्छायायां रात्रौ दधि शमीषु च ।
कार्पासं दन्तकाष्ठञ्च विष्णोरपि हरेच्छ्रियम् ॥ ३११

सूर्य्यवातनखाग्राम्बु स्नानवस्त्रघटोदकम्।
मार्ज्जनीरेणुकेशाम्बु हन्ति पुण्यं दिवाकृतम्॥ ३१२
मार्ज्जनीरजकेशाम्बु देवतायतनोद्भवं।
तेनावगुण्ठितो यस्तु गङ्गाम्भः प्लुत एव सः॥ ३१३
मृत्तिकाः सप्त न ग्राह्या वल्मीके मूषिकस्थले।
अन्तर्जले श्मशानान्ते वृक्षमूले सुरालये।
वृषभैश्च तथोत्खाते श्रेयस्कामैः सदा बुधैः॥ ३१४
शुचौ देशे तु संग्राह्या कर्कराश्मविवर्ज्जिता॥ ३१५
पुरीषे मैथुने होमे प्रस्रावे दन्तधावने।
स्नानभोजनजप्येषु सदा मौनं समाचरेत्॥ ३१६
यस्तु संवत्सरं पूर्णं भुङ्क्ते मौनेन सर्व्वदा।
युगकोटिसहस्रेषु स्वर्गलोके महीयते॥ ३१७
स्नानं दानं जपं होमं भोजनं देवतार्च्चनम्।
प्रौढ़पादो न कुर्व्वीत स्वाध्यायं पितृतर्पणम्॥ ३१८
सर्व्वस्वमपि यो दद्यात् पातयित्वा द्विजोत्तमम्।
नाशयित्वा तु तत् सर्व्वं भ्रूणहत्याफलं लभेत्॥ ३१९
ग्रहणोद्वाहसंक्रान्तौ स्त्रीणाञ्च प्रसवे तथा।
दानं नैमित्तिकं ज्ञेयं रात्रौ चापि प्रशस्यते॥ ३२०
क्षौमजं वाथ कार्पासं पट्टसूत्रमथापि वा।
यज्ञोपवीतं यो दद्याद्वस्त्रदानफलं लभेत्॥ ३२१
कांस्यस्य भाजनं दद्याद्घृतपूर्णं सुशोभनम्।
तथा भक्त्या विधानेन अग्निष्टोमफलं लभेत्॥ ३२२
श्राद्धकाले तु यो दद्याच्छोभनौ च उपानहौ।
स गच्छन्नन्यमार्गेऽपि अश्वदानफलं लभेत्॥ ३२३

तैलपात्रन्तु यो दद्यात् सम्पूर्णन्तु समाहितः।
स गच्छति ध्रुवं स्वर्गं नरो नास्त्यत्र संशयः॥ ३२४
दुर्भिक्षे अन्नदाता च सुभिक्षे च हिरण्यदः।
पानीयदस्त्वरण्ये च स्वर्गलोके महीयते॥ ३२५
यावद्वत्सप्रसूता गौस्तावत् सा पृथिवी स्मृता।
पृथिवी तेन दत्ता स्याद्दोहनीं गां ददाति यः॥ ३२६
तेनाग्नयो हुताः सम्यक् पितरस्तेन तर्पिताः।
देवाश्च पूजिताः सर्व्वे यो ददाति गवाह्निकम्॥ ३२७
जन्मप्रभृति यत् पापं मातृकं पैतृकं तथा।
तत् सर्व्वं नश्यति क्षिप्रं वस्त्रदानान्न संशयः॥ ३२८
कृष्णाजिनञ्च यो दद्यात् सर्व्वोपस्करसंयुतम्।
उद्धरेन्नरकस्थानात् कुलान्येकोत्तरं शतम्॥ ३२९
आदित्यो वरुणो विष्णुर्ब्रह्मा सोमो हुताशनः।
शूलपाणिस्तु भगवानभिनन्दन्ति भूमिदम्॥ ३३०
वालुकानां कृता राशिर्यावत् सप्तर्षिमण्डलम्।
गते वर्षे शते चैव पलमेकं विशीर्य्यति॥ ३३१
क्षयो न दृश्यते तस्य कन्यादानेन चैव हि।
आतुरे प्राणदाता च त्रीणि दानफलानि च॥ ३३२
सर्व्वेषामेव दानानां विद्यादानं ततोऽधिकम्।
पुत्रादिस्वजने दद्याद्विप्राय च न कैतवे।
सकामः स्वर्गमाप्नोति निष्कामो मोक्षमाप्नुयात्॥ ३३३
ब्राह्मणे वेदविदुषि सर्व्वशास्त्रविशारदे।
मातृपितृपरे चैव ऋतुकालाभिगामिनि॥ ३३४
शीलचारित्रसम्पूर्णे प्रातःस्नानपरायणे।

तस्यैव दीयते दानं यदीच्छेच्छ्रेय आत्मनः॥ २३५

सन्त्यज्य विदुषो विप्रानन्येभ्योऽपि प्रदीयते।

तत् कार्य्यं नैव कर्त्तव्यं न दृष्टं न श्रुतं मया॥ २३६

अतःपरं प्रवक्ष्यामि श्राद्धकर्म्माणि ये द्विजाः।

पितृणामक्षयं दानं दत्तं येषान्तु निष्फलम्॥ २३७

न हीनाङ्गो न रोगी च श्रुतिस्मृतिविवर्ज्जितः।

नित्यञ्चानृतवादी च तांस्तु श्राद्धे न भोजयेत्॥ २३८

हिंसारतश्च कपटं उपगुह्य व्रतश्च यः।

किङ्करं कपिलं काणं श्वित्रिणं रोगिणं यथा॥ २३९

दुश्चर्म्माणं शीर्णकेशं पाण्डुरोगं जटाधरम्।

भारवाहकमुग्रञ्च द्विभार्य्यं वृषलीपतिम्॥ २४०

भेदकारी भवेच्चैव बहुपीड़ाकरोऽपि वा।

हीनातिरिक्तगात्रो वा तमप्यपनयेत्तथा॥ २४१

बहुभक्तो दीनमुखो मत्सरी क्रूरबुद्धिमान्।

एतेषां नैव दातव्यं कदाचिद्वै प्रतिग्रहः॥ २४२

अथ चेन्मन्त्रविद्युक्तः शारीरैः पङ्क्तिदूषणैः।

अदूष्यं तं यमः प्राह पङ्क्तिपावन एव सः॥ २४३

श्रुतिः स्मृतिश्च विप्राणां नयने द्वे प्रकीर्त्तिते।

काणः स्यादेकहीनोऽपि द्वाभ्यामन्धः प्रकीर्त्तितः॥ २४४

न श्रुतिर्न स्मृतिर्यस्य न शीलं न कुलं यतः।

तस्य श्राद्धं न दातव्यं त्वन्धकस्यात्रिरब्रवीत्॥ २४५

तस्माद्वेदेन शास्त्रेण ब्राह्मणं ब्राह्मणस्य तु।

न चैकेनैव वेदेन भगवानत्रिरब्रवीत्॥ २४६

योगस्थैर्लोचनैर्युक्तः पादाग्रञ्च प्रयच्छति।

लौकिकञ्चैव शास्त्रोक्तं पश्चेच्चैवाधरोत्तरम्।
वेदैश्च ऋषिभिर्गीतं दृष्टिमान् शास्त्रवेदवित्॥ ३४७
व्रतिनश्च कुलीनश्च श्रुतिस्मृतिरतं सदा।
तादृशं भोजयेच्छ्राद्धे पितृणामक्षयं भवेत्॥ ३४८
यावच्च ग्रसते ग्रासान् पितृणां दीप्ततेजसाम्।
पिता पितामहश्चैव तथैव प्रपितामहः॥ ३४९
नरकस्था विमुच्यन्ते ध्रुवं यान्ति त्रिपिष्टपम्।
तस्मादृशं परीचेत श्राद्धकाले प्रयत्नतः॥ ३५०
न निर्व्वपति यः श्राद्धं प्रमीतपितृको द्विजः।
इन्दुक्षये मासि मासि प्रायश्चित्ती भवेत्तु सः॥ ३५१
सूर्य्ये कन्यागते कुर्य्याच्छ्राद्धं यो न गृहाश्रमी।
धनं पुत्राः कुलं तस्य पितृनिश्वासपीड़या॥ ३५२
कन्यागते सवितरि पितरो यान्ति सत्सुतान्।
शून्या प्रेतपुरी सर्व्वा यावद्वृश्चिकदर्शनम्॥ ३५३
ततो वृश्चिकसम्प्राप्ते निराशाः पितरो गताः।
पुनः स्वभवनं यान्ति शापं दत्त्वा सुदारुणम्।
पुत्रं वा भ्रातरं वापि दौहित्रं पौत्रकं तथा॥ ३५४
पितृकार्य्ये प्रसक्ता ये ते यान्ति परमां गतिम्॥ ३५५
यथा निर्म्मन्थनादग्निः सर्व्वकाष्ठेषु तिष्ठति।
तथा स दृश्यते धर्म्मश्राच्छ्राद्धदानान्न संशयः॥ ३५६
सर्व्वशास्त्रार्थगमनं सर्व्वतीर्थावगाहनम्।
सर्व्वयज्ञफलं विन्द्याच्छ्राद्धदानान्न संशयः॥ ३५७
महापातकसंयुक्तो यो युक्तश्चोपपातकैः।
घनैर्म्मुक्तो यथा भानू राहुमुक्तश्च चन्द्रमाः॥ ३५८

सर्व्वपापविनिर्म्मुक्तः सर्व्वतापं विलङ्घयेत्।
सर्व्वसौख्यं स्वयं प्राप्तः श्राद्धदानान्न संशयः॥ १५९
सर्व्वेषामेव दानानां श्राद्धदानं विशिष्यते।
मेरुतुल्ये कृते पापे श्राद्धदानं विशोधनम्।
श्राद्धं कृत्वा तु मर्त्त्यो वै स्वर्गलोके महीयते॥ १६०
अमृतं ब्राह्मणस्यान्नं क्षत्रियान्नं पयः स्मृतम्।
वैश्यस्य चान्नमेवान्नं शूद्रान्नं रुधिरं भवेत्॥ १६१
एतत् सर्व्वं मया ख्यातं श्राद्धे काले समुत्थिते।
वैश्वदेवे च होमे च देवताभ्यर्च्चने जपे॥ १६२
अमृतं तेन विप्रान्नमृग्यजुःसामसंस्कृतम्।
व्यवहारानुपूर्व्वेण धर्म्मेण वलिभिर्जितम्।
क्षत्रियान्नं पयस्तेन विशोऽन्नं पशुपालनात्॥ १६३
देवो मुनिर्द्विजो राजा वैश्यः शूद्रो निषादकः।
पशुर्म्लेच्छोऽपि चाण्डालो विप्रा दशविधाः स्मृताः॥ १६४
सन्ध्यां स्नानं जपं होमं देवतानित्यपूजनम्।
अतिथिं वैश्वदेवञ्च देवब्राह्मण उच्यते॥ १६५
शाके पत्रे फले मूले वनवासे सदा रतः।
निरतोऽहरहः श्राद्धे स विप्रो मुनिरुच्यते॥ १६६
वेदान्तं पठते नित्यं सर्व्वसङ्गं परित्यजेत्।
साङ्ख्ययोगविचारस्थः स विप्रो द्विज उच्यते॥ १६७
अस्त्राहताश्च धन्वानः संग्रामे सर्व्वसम्मुखे।
आरम्भे निर्ज्जिता येन स विप्रः क्षत्र उच्यते॥ १६८
कृषिकर्म्मरतो यश्च गवाञ्च प्रतिपालकः।
वाणिज्यव्यवसायश्च स विप्रो वैश्य उच्यते॥ १६९

लाक्षालवणसम्मिश्र-कुसुम्भक्षीरसर्पिषाम्।
विक्रेता मधुमांसानां स विप्रः शूद्र उच्यते॥ ३७०
चौरश्च तस्करश्चैव सूचको दंशकस्तथा।
मत्स्यमांसे सदालुब्धो विप्रो निषाद उच्यते॥ ३७१
ब्रह्मतत्त्वं न जानाति ब्रह्मसूत्रेण गर्व्वितः।
तेनैव स च पापेन विप्रः पशुरुदाहृतः॥ ३७२
वापीकूपतड़ागानामारामस्य सरःसु च।
निःशङ्कं रोधकश्चैव स विप्रो म्लेच्छ उच्यते॥ ३७३
क्रियाहीनश्च मूर्खश्च सर्व्वधर्म्मविवर्ज्जितः।
निर्दयः सर्व्वभूतेषु विप्रश्चाण्डाल उच्यते॥ ३७४

वेदैर्विहीनाश्च पठन्ति शास्त्रं
शास्त्रेण हीनाश्च पुराणपाठाः।
पुराणहीनाः कृषिणो भवन्ति
भ्रष्टास्ततो भागवता भवन्ति॥ ३७५

ज्योतिर्व्विदो ह्यथर्व्वाणः कीरपौराणपाठकाः।
श्राद्धे यज्ञे महादाने वरणीयाः कदाच न॥ ३७६
श्राद्धञ्च पितरं घोरं दानञ्चैव तु निष्फलम्।
यज्ञे च फलहानिः स्यात्तस्मात्तान् परिवर्ज्जयेत्॥ ३७७॥
आविकश्चित्रकारश्च वैद्यो नक्षत्रपाठकः।
चतुर्व्विप्रा न पूज्यन्ते बृहस्पतिसमा यदि॥ ३७८
मागधो माथुरश्चैव कापटः कौटकामलौ।
पञ्च विप्रा न पूज्यन्ते बृहस्पतिसमा यदि॥ ३७९
क्रयक्रीता च या कन्या पत्नी सा न विधीयते।
तस्यां जाताः सुतास्तेषां पितृपिण्डं न विद्यते॥ ३८०

अह्नश्चागतो नीरं पाणिना पिबते द्विजः ।
सुरापानेन तत्तुल्यं तुल्यं गोमांसभक्षणम् ॥ ३८१
ऊर्द्ध्वजङ्घेषु विप्रेषु प्रक्षाल्य चरणाद्वयम् ।
तावच्चण्डालरूपेण यावद्गङ्गां न मज्जति ॥ ३८२
दीपशय्यासनच्छाया कार्पासं दन्तधावनम् ।
अजारेणु स्पृशंश्चैव शक्रस्यापि श्रियं हरेत् ॥ ३८३
गृहाद्दशगुणं कूपं कूपाद्दशगुणं तटम् ।
तटाद्दशगुणं नद्यां गङ्गासङ्ख्या न विद्यते ॥ ३८४
स्रवद्द्रव्यदन्नाद्यं तोयं सरस्यं क्षत्रियं तथा ।
वापीकूपे तु वैश्यस्य शौद्रं भाण्डोदकं तथा ॥ ३८५
तीर्थस्नानं महादानं यच्चान्यत्तिलतर्पणम् ।
अब्दमेकं न कुर्व्वीत महागुरुनिपाततः ॥ ३८६
गङ्गा गया त्वमावस्या वृद्धिश्राद्धे क्षयेऽहनि ।
मघापिण्डप्रदानं स्यादन्यत्र परिवर्ज्जयेत् ॥ ३८७
घृतं वा यदि वा तैलं पयो वा यदि वा दधि ।
चत्वारो ह्याज्यसंस्थानं घृतं नैव तु वर्ज्जयेत् ॥ ३८८
श्रुत्वैतानृषयो धर्म्मान् भाषितानत्रिणा स्वयम् ।
इदमूचुर्म्महात्मानं सर्व्वे ते धर्म्मनिष्ठिताः ॥ ३८९
य इदं धारयिष्यन्ति धर्म्मशास्त्रमतन्द्रिताः ।
इह लोके यशः प्राप्य ते यास्यन्ति त्रिपिष्टपम् ॥ ३९०
विद्यार्थी लभते विद्यां धनकामो धनानि च ।
आयुष्कामस्तथैवायुः श्रीकामो महतीं श्रियम् ॥ ३९१

इति श्रीअत्रिमहर्षिस्मृतिः समाप्ता ॥ १ ॥

संवर्त्तसंहिता।

संवर्त्तमेकमासीनमात्मविद्यापरायणम्।
ऋषयस्तु समागम्य पप्रच्छुर्धर्म्मकाङ्क्षिणः॥ १
भगवन् श्रोतुमिच्छामः श्रेयस्कर्म्म द्विजोत्तम।
यथावद्धर्म्ममाचक्ष्व शुभाशुभविवेचनम्॥ २
वामदेवादयः सर्व्वे तमपृच्छन् महौजसम्।
तानब्रवीन्मुनीन् सर्व्वान् प्रीतात्मा श्रूयतामिति॥ ३
स्वभावाद्यत्र विचरेत् कृष्णसारः सदा मृगः।
धर्म्मदेशः स विज्ञेयो द्विजानां धर्म्मसाधनम्॥ ४
उपनीतः सदा विप्रो गुरोस्तु हितमाचरेत्।
स्रग् गन्धमधुमांसानि ब्रह्मचारी विवर्ज्जयेत्॥ ५
सन्ध्यां प्रातः सनक्षत्रामुपासीत यथाविधि।
सादित्यां पश्चिमां सन्ध्यामर्द्धास्तमितभास्करे॥ ६
तिष्ठन् पूर्व्वां जपं कुर्य्याद्ब्रह्मचारी समाहितः।
आसीनः पश्चिमां सन्ध्यां जपं कुर्य्यादतन्द्रितः॥ ७
अग्निकार्य्यं ततः कुर्य्यान्मेधावी तदनन्तरम्।
ततोऽधीयीत वेदन्तु वीक्षमाणो गुरोर्म्मुखम्॥ ८
प्रणवं प्राक् प्रयुञ्जीत व्याहृतिं तदनन्तरम्।
गायत्रीञ्चानुपूर्व्वेण ततो वेदं समारभेत्॥ ९
हस्तौ सुसंयतौ कार्य्यौ जानुभ्यामुपरिस्थितौ।
गुरोरनुमतं कुर्य्यात् पठन् नान्यमतिर्भवेत्॥ १०

सायं प्रातस्तु भिक्षेत ब्रह्मचारी सदा व्रती।
निवेद्य गुरवेऽश्नीयात् प्राङ्मुखो वाग्यतः शुचिः॥ ११
सायं प्रातर्द्विजातीनामशनं श्रुतिचोदितम्।
नान्तरा भोजनं कुर्य्यादग्निहोत्रसमो विधिः॥ १२
आचम्यैव तु भुञ्जीत भुक्त्वा चोपस्पृशेद्द्विजः।
अनाचान्तस्तु योऽश्नीयात् प्रायश्चित्तीयते तु सः॥ १३
अनाचान्तः पिबेद्यस्तु योऽपि वा भक्षयेद्द्विजः।
गायत्र्यष्टसहस्रन्तु जपं कृत्वा विशुध्यति॥ १४
अकृत्वा पादशौचन्तु तिष्ठन् मुक्तशिखोऽपि वा।
विना यज्ञोपवीतेन आचान्तोऽप्यशुचिर्द्विजः॥ १५
आचामेद्ब्राह्मतीर्थेन सोपवीती ह्युदङ्मुखः।
उपवीती द्विजो नित्यं प्राङ्मुखो वाग्यतः शुचिः॥ १६
जले जलस्थ आचामेत् स्थलाचान्तो बहिः शुचिः।
बहिरन्तस्थ आचान्त एवं शुचिमवाप्नुयात्॥ १७
आमणिबन्धनाद्धस्तौ पादावक्लिन्नौ विशोधयेत्।
अशब्दाभिरनुष्णाभिः स्ववर्णरसगन्धिभिः॥ १८
हृद्गताभिरफेनाभिस्त्रिश्चतुर्व्वाद्भिराचमेत्।
परिमृज्य द्विरास्यन्तु द्वादशाङ्गानि च स्पृशेत्॥ १९
स्नात्वा पीत्वा तथा भुक्त्वा सुप्त्वा चैव द्विजोत्तमाः।
अनेन विधिना विप्र आचान्तः शुचितामियात्॥ २०
शूद्रः शुध्यति हस्तेन वैश्यो दन्तेषु वारिभिः।
कण्ठागतैः क्षत्रियस्तु आचान्तः शुचितामियात्॥ २१
आसनारूढपादश्च कृतावसक्थिकस्तथा।
आरूढपादको वापि न शुध्यति कदाचन॥ २२

उपासीत न चेत् सन्ध्यामग्निकार्य्यं न वा व्रतम्।
गायत्र्यष्टसहस्रन्तु जपेत् स्नात्वा समाहितः॥ २३
सूतकान्नं नवश्राद्धं मासिकान्नं तथैव च।
ब्रह्मचारी तु योऽश्नीयात् त्रिरात्रेणैव शुध्यति॥ २४
ब्रह्मचारी तु यो गच्छेत् स्त्रियं कामप्रपीड़ितः।
प्राजापत्यं चरेत् कृच्छमथवैकं सुयन्त्रितः॥ २५
ब्रह्मचारी तु योऽश्नीयान्मधुमांसं कथञ्चन।
प्राजापत्यन्तु कृत्वासौ मौञ्जीहोमेन शुध्यति॥ २६
निर्व्वपेच्च पुरोडाशं ब्रह्मचारी च पर्व्वणि।
मन्त्रैः शाकलहोमान्तैरग्नावाज्यञ्च होमयेत्॥ २७
ब्रह्मचारी तु यः स्कन्देत् कामतः शुक्रमात्मनः।
अवकीर्णिव्रतं कुर्य्यात् स्नात्वा शुध्येदकामतः॥ २८
भिक्षाटनमतः कृत्वा स्वस्थो ह्यकामनः श्रुतिः।
अस्नात्वा चैव यो भुङ्क्ते गायत्र्यष्टशतं जपेत्॥ २९
शूद्रहस्तेन योऽश्नीयात् पानीयं वा पिबेत् क्वचित्।
अहोरात्रोषितो भूत्वा पञ्चगव्येन शुध्यति॥ ३०
शुष्कपर्य्युषितोच्छिष्टं भुक्त्वान्नं केशदूषितम्।
अहोरात्रोषितो भूत्वा पञ्चगव्येन शुध्यति॥ ३१
शूद्राणां भाजने भुक्त्वा भुक्त्वा वा भिन्नभाजने।
अहोरात्रोषितो भूत्वा पञ्चगव्येन शुध्यति॥ ३२
दिवा स्वपिति यः स्वस्थो ब्रह्मचारी कथञ्चन।
स्नात्वा सूर्य्यं समभ्यर्च्च्य गायत्र्यष्टशतं जपेत्॥ ३३
एष धर्म्मः समाख्यातः प्रथमाश्रमवासिनाम्।
एवं संवर्त्तमानस्तु प्राप्नोति परमां गतिम्॥ ३४

अथ द्विजोऽभ्यनुज्ञातः सवर्णां स्त्रियमुद्वहेत् ।
कुले महति सम्भूतां लक्षणैश्च समन्विताम् ॥ ३५

ब्राह्मेणैव विवाहेन शीलरूपगुणान्विताम् ।
पञ्चयज्ञविधानञ्च कुर्य्यादहरहर्द्विजः ॥ ३६

नाहापयेत् क्वचिद्विप्रः श्रेयस्कामः कदाचन ।
हानिं तस्य तु कुर्व्वीत सदा मरणजन्मनोः ॥ ३७

विप्रो दशाहमासीत दानाध्ययनवर्ज्जितः ।
क्षत्रियो द्वादशाहेन वैश्यः पञ्चदशैव तु ।
शूद्रः शुध्यति मासेन संवर्त्तवचनं यथा ॥ ३८

प्रेतस्य तु जलं देयं स्नात्वा च गोत्रजैर्व्वहिः ।
प्रथमेऽह्नि तृतीये च सप्तमे नवमे तथा ॥ ३९

चतुर्थे सञ्चयं कुर्य्यात् सर्व्वैस्तु गोत्रजैः सह ।
ततः सञ्चयनादूर्द्ध्वमङ्गस्पर्शो विधीयते ॥ ४०

चतुर्थेऽहनि विप्रस्य षष्ठे वै क्षत्रियस्य च ।
अष्टमे दशमे चैव स्पर्शः स्याद्वैश्यशूद्रयोः ॥ ४१

जातस्यापि विधिर्दृष्ट एष एव मनीषिभिः ।
दशरात्रेण शुध्यन्ति वैश्वदेवविवर्ज्जिताः ॥ ४२

पुत्रे जाते पितुः स्नानं सचेलन्तु विधीयते ।
माता शुध्य दशाहेन स्नातस्य स्पर्शनं पितुः ॥ ४३

होमस्तत्र तु कर्त्तव्यः शुष्कान्नेन फलेन च ।
पञ्चयज्ञविधानन्तु न कार्य्यं मृत्युजन्मनोः ॥ ४४

दशाहात्तु परं सम्यगविप्रोऽभीयीत धर्म्मवित् ।
दानञ्च विधिना देयमशुभान्तकरं शुभम् ॥ ४५

यद्यद्यदिष्टतमं लोके यच्चापि दयितं गृहे।
तत्तद्गुणवते देयं तदेवाक्षयमिच्छता॥ ४६

नानाविधानि द्रव्याणि धान्यानि सुवसनि च।
समुद्रजानि रत्नानि नरो विगतकल्मषः।
दत्त्वा विप्राय महते प्राप्नोति महतीं श्रियम्॥ ४७

गन्धमाभरणं माल्यं यः प्रयच्छति धर्म्मवित्।
स सुगन्धः सदा हृष्टो यत्र तत्रोपजायते॥ ४८

श्रोत्रियाय कुलीनाय त्वर्थिने च विशेषतः।
यद्दानं दीयते भक्त्या तद्भवेत्त महत् फलम्॥ ४९

आहूय शीलसम्पन्नं श्रुतेनाभिजनेन च।
शुचिर्विप्रं महाप्राज्ञो हव्यकव्येषु पूजयेत्॥ ५०

नानाविधानि द्रव्याणि रसवन्तीप्सितानि च।
श्रेयस्कामेन देयानि स्वर्गमक्षयमिच्छता॥ ५१

वस्त्रदाता सुवेशः स्याद्रौप्यदो रूपमेव हि।
हिरण्यदो महच्चायुर्लभेत् तेजश्च मानवः॥ ५२

भूताभयप्रदानेन सर्व्वं कामानवाप्नुयात्।
दीर्घमायुश्च लभते सुखी चैव तथा भवेत्॥ ५३

धान्योदकप्रदायी च सर्पिर्द्दः सुखमश्नुते।
अलङ्कृत्य त्वलङ्कारं दत्त्वा प्राप्नोति तत्फलम्॥ ५४

फलमूलानि विप्राय शाकानि विविधानि च।
सुरभीणि च पुष्पाणि दत्त्वा प्राज्ञः स जायते॥ ५५

ताम्बुलञ्चैव यो दद्याद्ब्राह्मणेभ्यो विचक्षण।
मेधावी सुभगः प्राज्ञो दर्शनीयश्च जायते॥ ५६

पादुकोपानहौ छत्रं शयनान्यासनानि च ।
विविधानि च यानानि दत्त्वा दिव्यगतिर्भवेत् ॥ ५७
दद्याच्च शिशिरे त्वग्निं बहुकाष्ठं प्रयत्नतः ।
कायाग्निदीप्तिं प्राज्ञत्वं रूपसौभाग्यमाप्नुयात् ॥ ५८
औषधं स्नेहमाहारं रोगिणां रोगशान्तये ।
दत्त्वा स्याद्रोगरहितः सुखी दीर्घायुरेव च ॥ ५९
इन्धनानि च यो दद्याद्विप्रेभ्यः शिशिरागमे ।
नित्यं जयति संग्रामे श्रिया युक्तस्तु दीप्यते ॥ ६०
अलङ्कृत्य तु यः कन्यां वराय सदृशाय वै ।
ब्राह्मेणैव विवाहेन दद्यात् तान्तु सुपूजिताम् ॥ ६१
स कन्यायाः प्रदानेन श्रेयो विन्दति पुष्कलम् ।
साधुवादं लभेत् सद्भिः कीर्त्तिं प्राप्नोति पुष्कलाम् ॥ ६२
ज्योतिष्टोमादिसत्राणां शतं शतगुणोत्तरम् ।
प्राप्नोति पुरुषो दत्त्वा होममन्त्रैस्तु संस्कृताम् ॥ ६३
अलङ्कृत्य पिता कन्यां भूषणाच्छादनासनैः ।
दत्त्वा स्वर्गमवाप्नोति पूजितस्तु सुरादिषु ॥ ६४
रोमदर्शनसम्प्राप्ते सोमो भुङ्क्तेऽथ कन्यकाम् ।
रजो दृष्ट्वा तु गन्धर्व्वः कुचौ दृष्ट्वा तु पावकः ॥ ६५
अष्टवर्षा भवेद्गौरी नववर्षा तु रोहिणी ।
दशवर्षा भवेत् कन्या अत ऊर्द्ध्वं रजस्वला ॥ ६६
माता चैव पिता चैव ज्येष्ठो भ्राता तथैव च ।
त्रयस्ते नरकं यान्ति दृष्ट्वा कन्यां रजस्वलाम् ॥ ६७
तस्माद्विवाहयेत् कन्यां यावन्नर्त्तुमती भवेत् ।
विवाहोऽष्टमवर्षायाः कन्यायास्तु प्रशस्यते । ६८

तल्पमास्तरणं प्राज्ञः पादाभ्यङ्गं ददाति यः।
प्रहृष्टमानसो लोके सुखी चैव सदा भवेत्॥ ६८

अनड्वाहौ च यो दद्यात् कीलसीरेण संयुतौ।
अलङ्कृत्य यथाशक्त्या धूर्व्वहौ शुभलक्षणौ॥ ७०

सर्व्वपापविशुद्धात्मा सर्व्वकामसमन्वितः।
वर्षाणि वसति स्वर्गे रोमसङ्ख्याप्रमाणतः॥ ७१

धेनुञ्च यो द्विजे दद्यादलङ्कृत्य पयस्विनीम्।
कांस्यवस्त्रादिभिर्युक्तां स्वर्गलोके महीयते॥ ७२

भूमिं शस्यवतीं श्रेष्ठां ब्राह्मणे वेदपारगे।
गां दत्त्वार्द्धप्रसूताञ्च स्वर्गलोके महीयते॥ ७३

अग्नेरपत्यं प्रथमं सुवर्णं
भूर्व्वैष्णवी सूर्य्यसुताश्च गावः।
लोकास्त्रयस्तेन भवन्ति दत्ता
यः काञ्चनं गाञ्च महीञ्च दद्यात्॥ ७४

यावन्ति शस्यमूलानि आरोप्याणि च सर्व्वशः।
नरस्तावन्ति वर्षाणि स्वर्गलोके महीयते॥ ७५

सर्व्वेषामेव दानानामेकजन्मानुगं फलम्।
हाटकक्षितिगौरीणां सप्तजन्मानुगं फलम्॥ ७६

यो ददाति स्वर्णरौप्यैर्हैमशृङ्गीमरोगिणीम्।
सवत्सां वाससा वीतां सुशीलां गां पयस्विनीम्॥ ७७

तस्यां यावन्ति रोमाणि सवत्सायां दिवं गतः।
तावद्वर्षसहस्राणि स नरो ब्रह्मणोऽन्तिके॥ ७८

यो ददाति बलीवर्द्दं सुक्तेन विधिना शुभम।
अध्यर्द्धं गोप्रदानेन फलदशगुणं फलम्॥ ७९

जलदस्तृप्तिमतुलां विद्यश्च सर्व्ववस्तुषु।
अन्नदः सुखमाप्नोति सुलभः सर्व्ववस्तुषु॥ ८०
सर्व्वेषामेव दानानामन्नदानं परं स्मृतम्।
सर्व्वेषामेव जन्तूनां यतस्तज्जीवितं फलम्॥ ८१
यस्मादन्नात् प्रजाः सर्व्वाः कल्पे कल्पेऽसृजत् प्रभुः।
तस्मादन्नात् परं दानं न भूतं न भविष्यति॥ ८२
अन्नदानात् परं दानं विद्यते न हि किञ्चन।
अन्नाद्भूतानि जायन्ते जीवन्ति च न संशयः॥ ८३
मृत्तिकां गोमयञ्चैव दर्भानुपवीतं यथोत्तरम्।
दत्त्वा गुणाग्रविप्राय कुले महति जायते॥ ८४
मुखवासञ्च यो दद्याद्दन्तधावनमेव च।
शुचिगन्धसमायुक्तो वाक्पटुः स सदा भवेत्॥ ८५
पादशौचन्तु यो दद्यात्तथा च गुदलिङ्गयोः।
यः प्रयच्छति विप्राय शुद्धबुद्धिः सदा भवेत्॥ ८६
औषधं पथ्यमाहारं स्नेहाभ्यङ्गं प्रतिश्रयम्।
यः प्रयच्छति रोगिभ्यः सर्व्वव्याधिविवर्ज्जितः॥ ८७
गुड़मिक्षुरसञ्चैव लवणं व्यञ्जनानि च।
सुरभीणि च पानानि दत्त्वात्यन्तसुखी भवेत्॥ ८८
दानेश्च विविधैः सम्यक् पुण्यमेतदुदाहृतम्।
विद्यादानेन पुण्येन ब्रह्मलोके महीयते॥ ८९
अन्योन्यान्नप्रदा विप्रा अन्योन्यप्रतिपूजकाः।
अन्योन्यं प्रतिगृह्णन्ति तारयन्ति तरन्ति च॥ ९०
दानान्येतानि देयानि छन्दानि च विशेषतः।
दीनान्धकृपणादिभ्यः श्रेयस्कामेन धीमता॥ ९१

ब्रह्मचारियतिभ्यश्च वपनं यस्तु कारयेत।
नखकर्म्मादिकश्चैव चक्षुष्मान् जायते नरः॥ ९२
देवागारे द्विजातीनां दीपं दद्याच्चतुष्पथे।
मेधाविज्ञानसम्पन्नश्चक्षुष्मान् जायते नरः॥ ९३
नित्ये नैमित्तिके काम्ये तिलान् दत्त्वा तु शक्तितः
प्रजावान् पशुमांश्चैव धनवान् जायते नरः॥ ९४
यो ददात्यर्थितो विप्रो यत्तं सम्प्रतिपादिते।
तृणकाष्ठादिकश्चैव गोप्रदानसमं भवेत्॥ ९५
कृत्वा ग्राह्याणि कर्म्माणि स्वभार्य्यापोषणे नरः।
ऋतुकालाभिगामी स्यात् प्राप्नोति परमां गतिम्॥ ९६
उषित्वैवं गृहे विप्रो द्वितीयादाश्रमां परम्।
वलीपलितसंयुक्तस्तृतीयन्तु समाश्रयेत्॥ ९७
गच्छेदेवं वनं प्राज्ञः स्वभार्य्यां सहचारिणीम्।
गृहीत्वा चाग्निहोत्रञ्च होमं तत्र न हापयेत्॥ ९८
कुर्य्याच्चैव पुरोडाशं वन्यैर्मेध्यैर्यथाविधि।
भिक्षाञ्च भिक्षवे दद्याच्छाकमूलफलानि च॥ ९९
कुर्य्यादध्ययनं नित्यमग्निहोत्रपरायणः।
इष्टिं पार्व्वायणीयाञ्च प्रकुर्य्यात् प्रतिपर्व्वसु॥ १००
उषित्वैवं वने सम्यग्विधिज्ञ सर्व्ववस्तुषु।
चतुर्थमाश्रमं गच्छेद्हुतहोमो जितेन्द्रियः॥ १०१
अग्निमात्मनि संस्थाप्य द्विजः प्रव्रजितो भवेत्।
वेदाभ्यासरतो नित्यमात्मविद्यापरायणः॥ १०२
अष्टौ भिक्षाः समादाय स मुनिः सप्त पञ्च वा।
अद्भिः प्रक्षाल्य तत्सर्व्वं भुञ्जीतच समाहितः॥ १०३

अरण्ये निर्ज्जने विप्रः पुनरासीत मुक्तवान् ॥
एकाकी चिन्तयेन्नित्यं मनोवाक्कायसंयतः ॥ १०४
मृत्युञ्च नाभिनन्देत जीवितं वा कथञ्चन।
कालमेव प्रतीक्षेत यावतायुः समाप्यते ॥ १०५
संसेव्य चाश्रमानेतान् जितक्रोधो जितेन्द्रियः।
ब्रह्मलोकमवाप्नोति वेदशास्त्रार्थविद्द्विजः ॥ १०६
आश्रमेषु च सर्व्वेषु ह्युक्तः प्रासङ्गिको विधिः।
अथाभिवक्ष्ये पापानां प्रायश्चित्तं यथाविधि ॥ १०७
ब्रह्मघ्नश्च सुरापश्च स्तेयी च गुरुतल्पगः।
महापातकिनस्त्वेते तत्संयोगी च पञ्चमः ॥ १०८
ब्रह्मघ्नस्तु वनं गच्छेत् वल्कवासा जटी ध्वजी।
वन्यान्येव फलान्यश्नन् सर्व्वकामविवर्ज्जितः ॥ १०९
भिक्षार्थी च चरेद्ग्रामं वन्यैर्यदि न जीवति।
चातुर्व्वर्ण्यं चरेद्भैक्षं खट्वाङ्गी संयतः पुमान्॥ ११०
भैक्षञ्चैव समादाय वनं गच्छेत् ततः पुनः।
वनवासी सपापश्च सदाकालमतन्द्रितः ॥ १११
ख्यापयन्नेव तत्पापं ब्रह्मघ्नः पापकृन्नरः।
अनेन तु विधानेन द्वादशाब्दव्रतं चरेत् ॥ ११२
संनियम्येन्द्रियग्रामं सर्व्वभूतहिते रतः।
ब्रह्महत्यापनोदाय ततो मुच्येत किल्बिषात् ॥ ११३
अतःपरं सुरापस्य प्रवक्ष्यामि विनिष्कृतिम्।
श्रोतुमिच्छत भो विप्रा वेदशास्त्रानुरूपिकाम् ॥ ११४
गौड़ी पैष्टी तथा माध्वी विज्ञेया त्रिविधा सुरा।
यथैवैका तथा सर्व्वा न पातव्या द्विजैः सदा ॥ ११५

सुरापस्तु सुरां तप्तां पिबेत्तत्पापमोचकः।
गोमूत्रमग्निवर्णञ्च गोमयं वा तथाविधम्॥ ११६
घृतञ्चैव सुतप्तञ्च क्षीरं वापि तथाविधम्।
वत्सरं वा कणानश्नन् सर्व्वकामविवर्ज्जितः॥ ११७
चान्द्रायणानि वा त्रीणि सुरापो व्रतमाचरेत्।
मुच्यते तेन पापेन प्रायश्चित्ते कृते सति॥
एवं शुद्धिः सुरापस्य भवेदिति न संशयः।
मद्यभाण्डोदकं पीत्वा पुनः संस्कारमर्हति॥
स्तेयं कृत्वा सुवर्णस्य राज्ञे शंसेत मानवः।
ततो मुषलमादाय स्तेनं हन्यात्ततो नृपः॥ ११८—२०
यदि जीवति स स्तेनस्ततः स्तेयात् प्रमुच्यते।
अरण्ये चीरवासा वा चरेद् ब्रह्महणो व्रतम्॥ १२१
समालिङ्गेत् स्त्रियं वापि दीप्तां कृत्वायसा कृताम्।
एवं शुद्धिः कृता स्तेयि संवर्त्तवचनं यथा॥ १२२
गुरुतल्पे शयानस्तु तल्पे स्वप्यादयोमयि।
चान्द्रायणानि वा कुर्य्याच्चत्वारि त्रीणि वा द्विजः।
ततो विमुच्यते पापात् प्रायश्चित्ते कृते सति॥ १२३
एभिः सम्पर्कमायाति यः कश्चित् पापमोहितः।
षण्मासादधिकं वापि पूर्व्वोक्तं व्रतमाचरेत्॥ १२४
महापातकिसंयोगी ब्रह्महत्यादिभिर्नरः।
तत्पापस्य विशुद्ध्यर्थं तस्य तस्य व्रतं चरेत्॥ १२५
क्षत्रियस्य वधं कृत्वा त्रिभिः कृच्छ्रैर्विशुध्यति।
कुर्य्याच्चैवानुरूपेण त्रीणि कृच्छ्राणि संयतः॥ १२६

वैश्यहत्यान्तु सम्प्राप्तः कथञ्चित् काममोहितः।
कृच्छ्रातिकृच्छ्रं कुर्व्वीत स नरो वैश्यघातकः॥ १२७
कुर्य्यात् शूद्रवधं प्राप्तस्तप्तकृच्छ्रं यथाविधि॥ १२८
गोघ्नस्यातः प्रवक्ष्यामि निष्कृतिं तत्त्वतः पुमान्।
गोघ्नः कुर्व्वीत संस्थानं गोष्ठे गोरूपसंस्थिते॥ १२९
तत्रैव क्षितिशायी स्यान्मासार्द्धं संयतेन्द्रियः।
शुक्लयावकपिण्याकपयोदधि सक्तवः॥ १३०
एतानि क्रमतोऽश्नीयाद्द्विजस्तु पापमोक्षकः।
शुध्यते सार्द्धमासेन नखलोमविवर्ज्जितः॥ १३१
स्नानं त्रिषवणञ्चास्य गवामनुगमस्तथा।
एतत् समाहितः कुर्य्यान्नरो विगतमत्सरः॥ १३२
सावित्रीञ्च जपेन्नित्यं पवित्राणि च शक्तितः।
ततश्चीर्णव्रतः कुर्य्याद्विप्राणां भोजनं परम्॥ १३३
भुक्तवत्सु च विप्रेषु गाञ्च दद्यात् सदक्षिणाम्॥ १३४
व्यापादितेषु बहुषु बन्धने रोधनेऽपि वा।
द्विगुणं गोव्रतं तस्य प्रायश्चित्तं विशुद्धये॥ १३५
एका चेद्बहुभिः कैश्चिद्दैवाद्व्यापादिता क्वचित्।
पादं पादन्तु हत्यायाश्चरेयुस्ते पृथक् पृथक्॥ १३६
यन्त्रणे गोचिकित्सार्थे मूढगर्भविमोचने।
यदि तत्र विपत्तिः स्यान्न स पापेन लिप्यते॥ १३७
निशावन्धनिरुपेषु सपव्याघ्रहतेषु च।
अग्निविद्युन्निपातेन प्रायश्चित्तं न विद्यते॥
प्रायश्चित्तस्य पादन्तु रोधेषु व्रतमाचरेत्।
द्वौ पादौ बन्धने चैव पादोनं कुट्टने तथा॥ १३८—३९

श्वचापेलंगुड़े दण्डैस्तथा शस्त्रादिभिर्नरः।
निपातने चरेत् सर्व्वं प्रायश्चित्तं विशुद्धये॥
गजञ्च तुरगं हत्वा महिषोष्ट्रकपिं तथा।
एषु कुर्व्वीत सर्व्वेषु सप्तरात्रमभोजनम्॥ १४०—४१
व्याघ्रं श्वानं तथा सिंहमृक्षं शूकरमेव च।
एतान् हत्वा द्विजः कृच्छ्रं ब्राह्मणानाञ्च भोजनम्॥ १४२
सर्व्वासामेव जातीनां मृगाणां वनचारिणाम्।
त्रिरात्रोपोषितस्तिष्ठेज्जपन् वै जातवेदसम्॥ १४३
हंसं काकं वलाकञ्च पारावतमथापि वा।
सारसं चासभासञ्च हत्वा त्रिदिवसं क्षिपेत्॥ १४४
चक्रवाकं तथा क्रौञ्चं सारिकाशुकतित्तिरिम्।
श्येनगृध्रावुलुकञ्च कपोतकमथापि वा॥ १४५
टिट्टिभं जालपादञ्च कोकिलं कुक्कुटं तथा।
एव पक्षिषु सर्व्वेषु दिनमेकमभोजनम्॥ १४६
मण्डूकञ्चैव हत्वा च सर्पमार्ज्जारमूषिकम्।
त्रिरात्रोपोषितस्तिष्ठेत् कुर्य्याद् ब्राह्मणभोजनम्॥ १४७
अनस्थीन् ब्राह्मणो हत्वा प्राणायामेन शुध्यति।
अस्थिमतो वधे विप्रः किञ्चिद्दद्याद्विचक्षणः॥ १४८
चाण्डालीं यो द्विजो गच्छेत् कथञ्चित् काममोहितः।
त्रिभिः कृच्छ्रैर्विशुध्येत प्राजापात्यानुपूर्व्वकैः॥ १४९
पुक्कसीगमनं कृत्वा कामतोऽकामतोऽपि वा।
कृच्छ्रं चान्द्रायणं तस्य पावनं परमं स्मृतम्॥ १५०
नटीं शैलूषिकीञ्चैव रजकीं वेणुजीविनीम्।
गत्वा चान्द्रायणं कुर्य्यात्तथा चर्म्मोपजीविनीम्॥ १५१

क्षत्रियामथ वैश्यां वा गच्छेद्यः काममोहितः।
तस्य सान्तपनं कृच्छ्रं भवेत् पापापनोदकम्॥ १५२
शूद्रीन्तु ब्राह्मणो गत्वा मासं मासार्द्धमेव वा।
गोमूत्रयावकाहारो मासार्द्धेन विशुध्यति॥ १५३
विप्रस्तु ब्राह्मणीं गत्वा प्राजापत्यं समाचरेत्।
क्षत्रियां क्षत्रियो गत्वा तदेव व्रतमाचरेत्॥ १५४
नरो गोगमनं कृत्वा कुर्य्याच्चान्द्रायणं व्रतम्॥ १५५
गुरोर्दुहितरं गत्वा स्वसारं पितुरेव च।
तस्या दुहितरञ्चैव चरेच्चान्द्रायणं व्रतम्॥ १५६
मातुलानीं समाभिद्य मातुलस्यात्मजां स्नुषाम्।
एता गत्वा स्त्रियो मोहात् पराकेण विशुध्यति॥ १५७
पितृव्यदारगमने भ्रातृभार्य्यागमे तथा।
गुरुतल्पव्रतं कुर्य्यात् तस्यान्या निष्कृतिर्नच॥ १५८
पितृदारान् समारुह्य मातृवर्ज्जं नराधमः।
भगिनीं मातुलसुतां स्वसारञ्चान्यमातृजाम्।
एतास्तिस्रः स्त्रियो गत्वा तप्तकृच्छ्रं समाचरेत्॥ १५९
मातरं योऽभिगच्छेच्च सुतां वा पुरुषाधमः।
भगिनीञ्च निजां गत्वा निष्कृतिर्नो विधीयते॥ १६०
कुमारीगमने चैव व्रतमेतत् समादिशेत्।
पशुवेश्याभिगमने प्राजापत्यं विधीयते॥ १६१
भार्य्यासखीं कुमारीञ्च श्वश्रूं वा श्यालिकां तथा।
नियमस्थां व्रतस्थाञ्च योऽभिगच्छेत् स्त्रियं द्विजः।
स कुर्य्यात् प्राकृतं कृच्छ्रं धेनुं दद्यात् पयस्विनीम्॥ १६२

रजस्वलाञ्च यो गच्छेद्गर्भिणीं पतितां तथा।
तस्य पापविशुद्ध्यर्थमतिकृच्छ्रं विधीयते॥ १६३
वेश्याञ्च ब्राह्मणो गत्वा कृच्छ्रमेकं समाचरेत्।
एवं शुद्धिः समाख्याता संवर्त्तस्य वचो यथा॥ १६४
ब्राह्मणो ब्राह्मणीं गत्वा कृच्छ्रं चैकेन शुध्यति॥ १६५
कथञ्चित् ब्राह्मणीं गत्वा क्षत्रियो वैश्य एव च।
गोमूत्रयावकाहारो मासेनैकेन शुध्यति॥ १६६
ब्राह्मणो शूद्रसम्पर्के कथञ्चित् समुपागते।
कृच्छ्रं चान्द्रायणं कुर्य्यात् पावनं परमं स्मृतम्॥ १६७
चाण्डालं पुक्कसञ्चैव श्वपाकं पतितं तथा।
एतान् श्रेष्ठस्त्रियो गत्वा कुर्य्याच्चान्द्रायणत्रयम्॥ १६८
श्रतःपरञ्च दुष्टानां निष्कृतिं श्रोतुमर्हथ।
सन्न्यस्य दुर्म्मतिः कश्चिदपत्यार्थं स्त्रियं व्रजेत्।
स कुर्य्यात् कृच्छ्रमश्रान्तः षण्मासं तदनन्तरम्॥ १६९
विषाग्निश्यामशवलास्तेषामेवं विनिर्द्दिशेत्।
स्त्रीणां तथाऽऽचरणे गर्भाभिगमनेषु च।
पतितेषु तथैतेषु प्रायश्चित्तविधिः स्मृतः॥ १७०
नृणां विप्रतिपत्तौ च पावनः प्रेतराजाह॥ १७१
गोभिर्विप्रहते चैव तथा चैवात्मघातिनि।
नाश्रुप्रपातनं कार्य्यं सद्भिः श्रेयोऽनुकाङ्क्षिभिः॥ १७२
एषामन्यतमं प्रेतं यो वहेत् तदहेतवे।
तथोदकक्रियां कृत्वा चरेच्चान्द्रायणव्रतम्॥ १७३
तच्छवं केवलं स्पृष्ट्वा वस्त्रं वा केवलं यदि।
पूर्व्वं कृच्छ्रापहारो स्यादेकाहक्षपणं तथा॥ १७४

महापातकिनाञ्चैव तथा चैवात्मघातिनाम्।
उदकं पिण्डदानञ्च श्राद्धञ्चैव तु यत् कृतम्।
नोपतिष्ठति तत् सर्व्वं राक्षसैर्व्विप्रलुप्यते॥ १७५
चाण्डालैस्तु हता ये च जलदंष्ट्रिसरीसृपैः।
श्राद्धमेषां न कर्त्तव्यं ब्रह्मदण्डहताश्च ये॥ १७६
कृत्वा मूत्रं पुरीषं वा भुक्तोच्छिष्टस्तथा द्विजः।
श्वादिस्पृष्टो जपेद्देव्याः सहस्रं स्नानपूर्व्वकम्॥ १७७
चाण्डालं पतितं स्पृष्ट्वा शवमन्त्यजमेव च।
उदक्यां सूतिकां नारीं सवासाः स्नानमाचरेत्॥ १७८
अस्पृश्यं संस्पृशेद्यस्तु स्नानं तेन विधीयते।
जह्नुमाचमनं प्रोक्तं द्रव्याणां प्रोक्षणं तथा॥ १७९
चाण्डालाद्यैस्तु संस्पृष्ट उच्छिष्टश्च द्विजोत्तमः।
गोमूत्रयावकाहारः षड्रात्रेण विशुध्यति॥ १८०
शुना पुष्पवती स्पृष्टा पुष्पवत्यान्यया तथा।
शेषाण्यहान्युपवसेत् स्नाता शुध्येद्घृताशनात्॥ १८१
चाण्डालभाण्डसंस्पृष्टं पीत्वा कूपगतं जलम्।
गोमूत्रयावकाहारस्त्रिरात्रेण विशुध्यति॥ १८२
अन्त्यजैः स्वीकृते तीर्थे तड़ागेषु नदीषु च।
शुध्यते पञ्चगव्येन पीत्वा तोयमकामतः॥ १८३
सुराघटाप्रपातोयं पीत्वाकाशजलं तथा।
अहोरात्रोषितो भूत्वा पञ्चगव्यं पिवेद्द्विजः॥ १८४
कूपे विण्मूत्रसंस्पृष्टे प्राश्य चापो द्विजातयः।
त्रिरात्रेण विशुध्यन्ति कुम्भे सान्तपनं स्मृतम्॥ १८५

वापीकूपतड़ागानां दूषितानां विशोधनम्।
अपां घटशतोद्धारः पञ्चगव्यञ्च निक्षिपेत्॥ १८६
आविकोष्ट्रमफोष्ट्रीणां क्षीरं प्राश्य द्विजोत्तमः।
तस्य शुद्धिविधानाय त्रिरात्रं यावकं पिबेत्॥ १८७
स्त्रीक्षीरमाजिकं पीत्वा सन्धिन्याश्चैव गोः पयः।
तस्य शुद्धिस्त्रिरात्रेण विड्भक्ष्याणाञ्च भक्षणे॥ १८८
विण्मूत्रभक्षणे चैव प्राजापत्यं समाचरेत्।
श्वकाकोच्छिष्टगोच्छिष्टभक्षणे तु त्र्यहं द्विजः॥ १८९
विड़ालमूषिकोच्छिष्टे पञ्चगव्यं पिबेद्द्विजः।
शूद्रोच्छिष्टं तथा भुक्त्वा त्रिरात्रेणैव शुध्यति॥ १९०
पलाण्डुलशुनं जग्ध्वा तथैव ग्रामकुक्कुटम्।
छत्राकं विड्वराहञ्च चरेच्चान्द्रायणं द्विजः॥ १९१
मानवः श्वखरोष्ट्राणां कपेर्गोमायुकाकयोः।
प्राश्य मूत्रं पुरीषं वा चरेच्चान्द्रायणव्रतम्॥ १९२
अन्नं पर्य्युषितं भुक्त्वा केशकीटैरुपद्रुतम्।
पतितैः प्रेक्षितं वापि पञ्चगव्यं पिबेद्द्विजः॥ १९३
अन्त्यजाभाजने भुक्त्वा शुदक्याभाजनेऽपि वा।
गोमूत्रयावकाहारो मासार्द्धेन विशुध्यति॥ १९४
गोमांसं मानुषञ्चैव शुनो हस्तात् समाहितम्।
अभक्ष्यमेतत् सर्व्वन्तु भुक्त्वा चान्द्रायणं चरेत्॥ १९५
चाण्डालस्य करे विप्रः श्वपाके पुक्कसेऽपि वा।
गोमूत्रयावकाहारो मासार्द्धेन विशुध्यति॥ १९६
पतितेन तु सम्पर्के मासं मासार्द्धमेव वा।
गोमूत्रयावकाहारो मासार्द्धेन विशुध्यति॥ १९७

यत्र यत्र च सङ्कीर्णमात्मानं मन्यते द्विजः।
तत्रकार्य्यस्तिलैर्होमो गायत्र्यावर्त्तनं तथा॥ १९८
एष एव मया प्रोक्तः प्रायश्चित्तविधिः शुभः।
अनादिष्टेषु पापेषु प्रायश्चित्तं तथोच्यते॥ १९९
दानैर्होमैर्जपैर्नित्यं प्राणायामैर्द्विजोत्तमः॥
पातकेभ्यः प्रमुच्येत वेदाभ्यासाच्च संशयः॥ २००
सुवर्णदानं गोदानं भूमिदानं तथैव च।
नाशयन्त्याशु पापानि ह्यन्यजन्मकृतान्यपि॥ २०१
तिलधेनुञ्च यो दद्यात् संयताय द्विजन्मने।
ब्रह्महत्यादिभिः पापैर्मुच्यते नात्र संशयः॥ २०२
माघमासि तु सम्प्राप्ते पौर्णमास्यामुपोषितः।
ब्राह्मणेभ्यस्तिलान् दत्त्वा सर्व्वपापैः प्रमुच्यते॥ २०३
उपवासी नरो भूत्वा पौर्णमास्याञ्च कार्त्तिके।
हिरण्यं वसनं वा दत्त्वा मुच्येत दुष्कृतैः॥ २०४
अमावास्या द्वादशी च संक्रान्तिश्च विशेषतः।
एताः प्रशस्तास्तिथयो भानुवारस्तथैव च॥ २०५
अत्र स्नानं जपो होमो ब्राह्मणानाञ्च भोजनम्।
उपवासस्तथा दानमेकैकं पावयेन्नरम्॥ २०६
स्नातः शुचिर्धौतवासाः शुद्धात्मा विजितेन्द्रियः।
सात्त्विकं भावमाश्रित्य दानं दद्याद्विचक्षणः॥ २०७
सप्तव्याहृतिभिर्होमो द्विजैः कार्य्यो द्वितात्मभि।
उपपातकसिद्ध्यर्थं सहस्रपरिसङ्ख्यया॥ २०८
महापातकसंयुक्तो लक्षहोमं सदा द्विजः।
मुच्यते सर्व्वपापेभ्यो गायत्र्याश्चैव जापनात्॥ २०९

अभ्यसेव महापुण्यां गायत्रीं वेदमातरम्।
गत्वारण्ये नदीतीरे सर्व्वपापविशुद्धये॥ २१०
स्नात्वा च विधिवत्तत्र प्राणायामस्य वाग्यतः।
प्राणायामैस्त्रिभिः पूतो गायत्रीन्तु जपेद्विजः॥ २११
अक्लिन्नवासाः स्थलगः शुचौ देशे समाहितः।
पवित्रपाणिराचान्तो गायत्र्या जपमारभेत्॥ २१२
ऐहिकामुष्मिकं लोके पापं सर्व्वं विशेषतः।
पञ्चरात्रेण गायत्रीं जपमानो व्यपोहति॥ २१३
गायत्र्यास्तु परं नास्ति शोधनं पापकर्म्मणाम्॥ २१४
महाव्याहृतिसंयुक्तां प्राणायामेन संयुताम्।
गायत्रीं प्रजपन् विप्रः सर्व्वपापैः प्रमुच्यते॥ २१५
ब्रह्मचारी मिताहारः सर्व्वभूतहिते रतः।
गायत्र्या लक्षजप्येन सर्व्वपापैः प्रमुच्यते॥ २१६
अयाज्ययाजनं कृत्वा भुक्त्वा चान्नं विगर्हितम्।
गायत्र्यष्टसहस्रन्तु जपं कृत्वा विमुच्यते॥ २१७
अहन्यहनि योऽधीते गायत्रीं वै द्विजोत्तमः।
मासेन मुच्यते पापादुरगः कञ्चुकाद्यथा॥ २१८
गायत्रीं यः सदा विप्रो जपते नियतः शुचिः।
स याति परमं स्थानं वायुभूतः खमूर्त्तिमान्॥ २१९
प्रणवेन तु संयुक्ता व्याहृतीः सप्त नित्यशः।
गायत्रीं शिरसा सार्द्धं मनसा त्रिः पठेद्विजः॥ २२०
नियम्य चात्मनः प्राणान् प्राणायामो विधीयते।
प्राणायामत्रयं कुर्य्यान्नित्यमेव समाहितः॥ २२१

मानसं वाचिकं पापं कायेनैव तु यत् कृतम्।
तत् सर्व्वं नश्यते तूर्णं प्राणायामत्रये कृते॥ २२२

ऋग्वेदमभ्यसेद्यस्तु यजुःशाखामथापि वा।
सामानि सरहस्यानि सर्व्वपापैः प्रमुच्यते॥ २२३

पावमानीं तथा कौत्सं पौरुषं सूक्तमेव च।
जप्त्वा पापैः प्रमुच्येत पित्र्यञ्च मधुच्छन्दसम्॥ २२४

मण्डलं ब्राह्मणं रुद्रसूक्तोक्ताश्च बृहत्कथाः।
वामदेव्यं बृहत्साम जप्त्वा पापैः प्रमुच्यते॥ २२५

चान्द्रायणन्तु सर्व्वेषां पापानां पावनं परम्।
कृत्वा शुद्धिमवाप्नोति परमं स्थानमेव च॥ २२६

धर्म्मशास्त्रमिदं पुण्यं संवर्त्तेन तु भाषितम्।
अधीत्य ब्राह्मणो गच्छेद्ब्रह्मणः सद्म शाश्वतम्॥ २२७

कात्यायनसंहिता।

प्रथमोऽध्यायः।

अथातो गोभिलोक्तानामन्येषाञ्चैव कर्म्मणाम्।
असष्टानां विधिं सम्यग्दर्शयिष्ये प्रदीपवत्॥ १
त्रिवृदूर्द्ध्ववृतं कार्य्यं तन्तुत्रयमधोवृतम्।
त्रिवृतच्चोपवीतं स्यात् तस्यैको ग्रन्थिरिष्यते॥ २
पृष्ठवंशे च नाभ्याञ्च धृतं यद्विन्दते कटिम्।
तद्धार्य्यमुपवीतं स्यान्नातो लम्बं न चोच्छ्रितम्॥ ३
सदोपवीतिना भाव्यं सदा बद्धशिखेन च।
विशिखो व्युपवीतश्च यत् करोति न तत्कृतम्॥ ४
त्रिःप्राश्यापो द्विरुन्मृज्य मुखमेतान्युपस्पृशेत्।
आस्यनासाक्षिकर्णांश्च नाभिवक्षःशिरोंऽसकान्॥ ५
संहताभिस्त्र्यङ्गुलिभिरास्यमेवमुपस्पृशेत्।
अङ्गुष्ठेन प्रदेशिन्या घ्राणञ्चैवमुपस्पृशेत्।
अङ्गुष्ठानामिकाभ्याञ्च चक्षुः श्रोत्रं पुनःपुनः॥ ६
कनिष्ठाङ्गुष्ठयोर्नाभिं हृदयन्तु तलेन वै।
सर्व्वाभिस्तु शिरः पश्चाद्वाहू चाग्रेण संस्पृशेत्॥ ७
यत्रोपदिश्यते कर्म्म कर्त्तुरङ्गं न तूच्यते।
दक्षिणस्तत्र विज्ञेयः कर्म्मणां पारगः करः॥ ८
यत्र दिङ्नियमो न स्याज्जपहोमादिकर्म्मसु।
तिस्रस्तत्र दिशः प्रोक्ता ऐन्द्रीसौम्यापराजिताः॥ ९

तिष्ठन्नासीनः प्रह्वो वा नियमो यत्र नेदृशः ।
तदासीनेन कर्त्तव्यं न प्रह्वेण न तिष्ठता ॥ १०
गौरी पद्मा शची मेधा सावित्री विजया जया ।
देवसेना स्वधा स्वाहा मातरो लोकमातरः ॥ ११
धृतिः पुष्टिस्तथा तुष्टिरात्मदेवतया सह ।
गणेशेनाधिका ह्येता वृद्धौ पूज्याश्चतुर्द्दश ॥ १२
कर्म्मादिषु तु सर्व्वेषु मातरः सगणाधिपाः ।
पूजनीयाः प्रयत्नेन पूजिताः पूजयन्ति ताः ॥ १३
प्रतिमासु च शुभ्रासु लिखित्वा वा पटादिषु ।
अपि वाक्षतपुञ्जेषु नैवेद्यैश्च पृथग्विधैः ॥ १४
कुड्यलग्नां वसोर्द्धारां सप्तधारां घृतेन तु ।
कारयेत् पञ्चधारां वा नातिनीचां नचोच्छ्रिताम् ॥ १५
आयुष्याणि च शान्त्यर्थं जप्त्वा तत्र समाहितः ।
षड्भ्यः पितृभ्यस्तदनु भक्त्या श्राद्धमुपक्रमेत् ॥ १६
अनिष्ट्वा तु पितॄन् श्राद्धे न कुर्य्यात् कर्म्म वैदिकम्
तथापि मातरः पूर्व्वं पूजनीयाः प्रयत्नतः ॥ १७
वसिष्ठोक्तो विधिः कृत्स्नो द्रष्टव्योऽत्र निरामिषः ।
अतः परं प्रवक्ष्यामि विशेष इह यो भवेत् ॥ १८

इति प्रथमखण्डः ।

द्वितीयः खण्डः ।

प्रातरामन्त्रितान् विप्रान् युग्मानुभयतस्तथा ।
उपवेश्य कुशान् दद्यादृजुनैव हि पाणिना ॥ १
हरिता यज्ञिया दर्भाः पीतकाः पाकयज्ञियाः ।
समूलाः पितृदेवत्याः कल्माषा वैश्वदेविकाः ॥ २
हरिता वै सपिञ्जलाः शुष्काः स्निग्धा समाहिताः ।
रत्निमात्राः प्रमाणेन पितृतीर्थेन संस्कृताः ॥ ३
पिण्डार्थं ये स्तृता दर्भास्तर्पणार्थं तथैव च ।
धृतैः कृते च विण्मूत्रे त्यागस्तेषां विधीयते ॥ ४
दक्षिणं पातयेज्जानु देवान् परिचरन् सदा ।
पातयेदितरज्जानु पितॄन् परिचरन्नपि ॥ ५
निपातो नहि सव्यस्य जानुनो विद्यते क्वचित् ।
सदा परिचरेद्भक्त्या पितॄनप्यत्र देववत् ॥ ६
पितृभ्य इति दत्तेषु उपवेश्य कुशेषु तान् ।
गोत्रनामभिरामन्त्र्य पितॄनर्घ्यं प्रदापयेत् ॥ ७
नात्रापसव्यकरणं न पित्र्यं तीर्थमिष्यते ।
पात्राणां पूरणादीनि दैवेनैव हि कारयेत् ॥ ८
ज्येष्ठोत्तरकरान् युग्मान् कराग्राग्रपवित्रकान् ।
कृत्वार्घ्यं सम्प्रदातव्यं नैकैकस्यात्र दीयते ॥ ९
अनन्तर्गर्भिणं साग्रं कौशं द्विदलमेव च ।
प्रादेशमात्रं विज्ञेयं पवित्रं यत्र कुत्रचित् ॥ १०
एतदेव हि पिञ्जल्या लक्षणं समुदाहृतम् ।
आज्यस्योत्पवनार्थं यत्तदप्येतावदेव तु ॥ ११

एतत् प्रामाणामिवैके कौशीमेवार्द्रमञ्जरीम् ।
शुष्कां वा शौर्षकुसुमां पिञ्जलीं परिचक्षते ॥ १२
पितृमन्त्रानुद्रवण आत्मालम्भेऽधमे क्षणे ।
अधोवायुसमुत्सर्गे प्रहासेऽनृतभाषणे ॥ १३
मार्ज्जारमूषकस्पर्शे आक्रुष्टे क्रोधसम्भवे ।
निमित्तेष्वेषु सर्व्वत्र कर्म्म कुर्व्वन्नपः स्पृशेत् ॥ १४

इति द्वितीयः खण्डः ॥ २ ॥

तृतीयः खण्डः ।

अक्रिया त्रिविधा प्रोक्ता विद्वद्भिः कर्म्मकारिणाम् ।
अक्रिया च परोक्ता च तृतीया चायथाक्रिया ॥ १
स्वशाखाश्रयमुत्सृज्य परशाखाश्रयञ्च यः ।
कर्त्तुमिच्छति दुर्म्मेधा मोघं तत्तस्य चेष्टितम् ॥ २
यन्नाम्नातं स्वशाखायां परोक्तमविरोधि च ।
विद्वद्भिस्तदनुष्ठेयमग्निहोत्रादिकर्म्मवत् ॥ ३
प्रवृत्तमन्यथा कुर्य्याद् यदि मोहात् कथञ्चन ।
यतस्तदन्यथाभूतं तत एव समापयेत् ॥ ४
समाप्ते यदि जानीयान्मयैतदयथाकृतम् ।
तावदेव पुनः कुर्य्यान्नावृत्तिः सर्व्वकर्म्मणः ॥ ५
प्रधानस्याक्रिया यत्र साङ्गं तत् क्रियते पुनः ।
तदङ्गस्याक्रियायाञ्च नावृत्तिर्नैव तत्क्रिया ॥ ६
मधुमध्विति यस्तत्र त्रिर्जपोऽशितुमिच्छताम् ।
गायत्र्यनन्तरं सोऽत्र मधुमन्त्रविवर्ज्जितः ॥ ७

नं चाद्यतस्तु जपेदत्र कदाचित् पितृसंहिताम्।
अन्य एव जपं कार्य्यः सोमसामादिकः शुभः॥ ८
यस्तत्र प्रकरोऽत्रान्न तिलवद् यववत्तथा।
उच्छिष्टसन्निधौ सोऽत्र वृत्तेषु विपरीतकः॥ ९
सम्पन्नमिति तृप्ताः स्थ प्रश्नस्थाने विधीयते।
सुसम्पन्नमिति प्रोक्ते शेषमन्नं निवेदयेत्॥ १०
प्रागग्रेष्वथ दर्भेषु आद्यमामन्त्र्य पूर्व्ववत्।
अपः क्षिपेन्मूलदेशेऽवनेनिक्ष्वेति पात्रतः॥ ११
द्वितीयञ्च तृतीयञ्च मध्यदेशाग्रदेशयोः।
मातामहप्रभृतींस्त्रीनितरानेव वामतः॥ १२
सर्व्वस्मादन्नमुद्धृत्य व्यञ्जनैरुपसिच्य च।
संयोज्य यवकर्कन्धूदधिभिः प्राङ्मुखस्ततः॥ १३
अवनेजनवत् पिण्डान् दत्त्वा बिल्व..मात्रकान्।
तत्पात्रक्षालनेनाथ पुनरप्यवनेजयेत्॥ १४

इति तृतीयः खण्डः॥ ३॥

चतुर्थः खण्डः।

उत्तरोत्तरदानेन पिण्डानामुत्तरोत्तरः।
भवेदधश्चाधराणामधरश्राद्धकर्म्मणि॥ १
तस्माच्छ्राद्धेषु सर्व्वेषु वृद्धिमत्सितरेषु च।
मूलमध्याग्रदेशेषु ईषत्सक्तांश्च निर्व्विपेत्॥ २
गन्धादीन्निक्षिपेत्तूष्णीं तत आचामयेद्द्विजान्।
अन्यत्राप्येष एव स्यादुयवादिरहितो विधिः॥ ३

दक्षिणाप्लवने देशे दक्षिणाभिमुखस्य च।
दक्षिणाग्रेषु दर्भेषु एषोऽन्यत्र विधिः स्मृतः ॥ ४
अथाग्रभूमिमासिञ्चेत् सुसम्प्रोक्षितमस्त्विति।
शिवा आपः सन्त्विति च युग्मानेवोदकेन च ॥ ५
सौमनस्यमस्त्विति च पुष्पदानमनन्तरम्।
अक्षतञ्चारिष्टञ्चास्त्वित्यक्षतान् प्रतिपादयेत् ॥ ६
अक्षय्योदकदानन्तु अर्घ्यदानवदिष्यते।
षष्ठ्यैव नित्यं तत्कुर्य्यान्न चतुर्थ्या कदाचन ॥ ७
अर्घ्येऽक्षय्योदके चैव पिण्डदानेऽवनेजने।
तन्त्रस्य तु निवृत्तिः स्यात् स्वधावाचन एव च ॥ ८
प्रार्थनासु प्रतिप्रोक्ते सर्व्वास्वेव द्विजोत्तमैः।
पवित्रान्तार्हितान् पिण्डान् सिञ्चेदुत्तानपात्रकृत् ॥ ९
युग्मानेव स्वस्ति वाच्यमङ्गुष्ठाग्रग्रहं सदा।
कृत्वा धर्य्यस्य विप्रस्य प्रणम्यानुव्रजेत् ततः ॥ १०
एष श्राद्धविधिः कृत्स्न उक्तः संक्षेपतो मया।
ये विन्दन्ति न मुह्यन्ति श्राद्धकर्म्मसु ते क्वचित् ॥ ११
इदं शास्त्रञ्च गुह्यञ्च परिसङ्ख्यानमेव च।
वसिष्ठोक्तञ्च यो वेद स श्राद्धं वेद नेतरः ॥ १२

इति चतुर्थः खण्डः ॥ ४ ॥

पञ्चमः खण्डः ।

असकृत् तानि कर्माणि क्रियेरन् कर्मकारिभिः ।
प्रतिप्रयोगं नैताः स्युर्मातरः श्राद्धमेव च ॥ १

आधानहोमयोश्चैव वैश्वदेवे तथैव च ।
बलिकर्मणि दर्शे च पौर्णमासे तथैव च ॥ २

नवयज्ञे च यज्ञज्ञा वदन्त्येव मनीषिणः ।
एकमेव भवेच्छ्राद्धमेतेषु न पृथक् पृथक् ॥ ३

नाष्टकासु भवेच्छ्राद्धं न श्राद्धे श्राद्धमिष्यते ।
न सोष्यन्तीजातकर्म्मप्रोषितागतकर्म्मसु ॥ ४

विवाहादिः कर्म्मगणो य उक्तो
गर्भाधानं शुश्रुम यस्य चान्ते ।
विवाहादावेकमेवात्र कुर्य्यात्
श्राद्धं नादौ कर्म्मणः कर्म्मणः स्यात् ॥ ५

प्रदोषे श्राद्धमेकं स्याद्गोनिष्क्रमप्रवेशयोः ।
न श्राद्धं युज्यते कर्त्तुं प्रथमे पुष्टिकर्म्मणि ॥ ६

हलाभियोगादिषु तु षट्सु कुर्य्यात् पृथक् पृथक् ।
प्रतिप्रयोगमप्येषामादावेकन्तु कारयेत् ॥ ७

वृहत्पत्रक्षुद्रपशुस्वस्त्ययँ परिविन्दतोः ।
सूर्य्येन्द्वोः कर्म्मणी ये तु तयोः श्राद्धं न विद्यते ॥ ८

न दशायन्थिके चैव विषवद्दष्टकर्म्मणि ।
कृमिदष्टचिकित्सायां नैव शेषेषु विद्यते ॥ ९

गणशः क्रियमाणेषु मातृभ्यः पूजनं सकृत् ।
सकृदेव भवेच्छ्राद्धमादौ न पृथगादिषु ॥ १०

यत्र यत्र भवेच्छ्राद्धं तत्र तत्र च मातरः।
प्रासङ्गिकमिदं प्रोक्तमतः प्रकृतमुच्यते ॥ ११

इति पञ्चमः खण्डः ॥ ५ ॥

षष्ठः खण्डः।

आधानकाला ये प्रोक्तास्तथा याश्चाग्नियोनयः।
तदाश्रयाऽग्निमादध्यादग्निमानग्रजो यदि ॥ १
दाराधिगमनाधाने यः कुर्य्यादग्रजाग्रिमः।
परिवेत्ता स विज्ञेयः परिवित्तिस्तु पूर्व्वजः ॥ २
परिवित्तिपरिवेत्तारौ नरकं गच्छतो ध्रुवम्।
अपि चीर्णप्रायश्चित्तौ पादोनफलभागिनौ ॥ ३
देशान्तरस्थक्लीवैकवृषणानसहोदरान्।
वेश्याभिसक्तपतितशूद्रतुल्यातिरोगिणः ॥ ४
जड़मूकान्धवधिरकुब्जवामनकुण्ठकान्।
अतिवृद्धानभार्य्यांश्च कृषिसक्तान् नृपस्य च ॥ ५
धनवृद्धिप्रसक्तांश्च कामतः कारिणस्तथा।
कुलटोन्मत्तचौरांश्च परिविन्दन् न दुष्यति ॥ ६
धनवार्द्धुषिकं राजसेवकं कर्षकं तथा।
प्रोषितञ्च प्रतीक्षेत वर्षत्रयमपि त्वरन् ॥ ७
प्रोषितं यद्यशृण्वानमब्दादूर्द्ध्वं समाचरेत्।
आगते तु पुनस्तस्मिन् पादं तच्छुद्धये चरेत् ॥ ८
लक्षणे प्रागुगतयास्तु प्रमाणां द्वादशाङ्गुलम्।
तस्मात्सक्ता योदीचो तस्या एतत्वोत्तरम् ॥ ९

उदग्गतायाः संलग्नाः शेषाः प्रादेशमात्रिकाः ।
समसमाङ्गुलांस्त्यक्त्वा क्रमेनैव समुल्लिखेत् ॥ १०
मानक्रियायामुक्तायामनुक्तो मानकर्त्तरि ।
मानकृद्यजमानः स्याद्विदुषामेव निश्चयः ॥ ११
पुत्त्रमेवादधीताग्निं स हि सर्व्वैः प्रशस्यते ।
अनर्हत्वं यतस्य कास्येस्तत्रीयते शमीम् ॥ १२
यस्य दत्ता भवेत् कन्या वाचा सत्येन केनचित् ।
सोऽन्त्यां समिधमाधास्यन्नादधीतैव नान्यथा ॥ १३
अनूढैव तु सा कन्या पञ्चत्वं यदि गच्छति ।
न तथा व्रतलोपोऽस्य तेनैवान्यां समुद्वहेत् ॥ १४
अथ चेन्न लभेतान्यां याचमानोऽपि कन्यकाम् ।
तमग्निमात्मसात् कृत्वा क्षिप्रं स्यादुत्तराश्रमी ॥ १५

इति षष्ठः खण्डः ॥ ६ ॥

सप्तमः खण्डः ।

अश्वत्थो यः शमीगर्भः प्रशस्तोर्व्वीसमुद्भवः ।
तस्य या प्राङ्मुखी शाखा वादीची वोर्द्धगापि वा ॥ १
अरणिस्तन्मयी प्रोक्ता तन्मय्येवोत्तरारणिः ।
सारवद्दारवं चत्रमोविलो च प्रशस्यते ॥ २
संसक्तमूलो यः शम्याः स शमीगर्भ उच्यते ।
अलाभे त्वशमीगर्भादुद्धरेदविलम्बितः ॥
चतुर्व्विंशतिरङ्गुष्ठदैर्घ्यं षडपि पार्थिवम् ।
चत्वार उच्छ्रये मानमरण्योः परिकीर्त्तितम् ॥ ४

अष्टाङ्गुलः प्रमन्थः स्याच्चत्रं स्याद्द्वादशाङ्गुलम् ।
ओविली द्वादशैव स्यादेतन्मन्थनयन्त्रकम् ॥ ५

अङ्गुष्ठाङ्गुलमानन्तु यत्र यत्रोपदिश्यते ।
तत्र तत्र बृहत्पर्व्वग्रन्थिभिर्मिनुयात् सदा ॥ ६

गोवालैः शणसम्मिश्रैस्त्रिवृत्तममलात्मकम् ।
व्यामप्रमाणं नेत्रं स्यात् प्रमथ्यस्तेन पावकः ॥ ७

मूर्द्धाक्षिकर्णवक्त्राणि कन्धरा चापि पञ्चमी ।
अङ्गुष्ठमात्राण्येतानि द्व्यङ्गुष्ठं वक्ष उच्यते ॥ ८

अङ्गुष्ठमात्रं हृदयं त्र्यङ्गुष्ठमुदरं स्मृतम् ।
एकाङ्गुष्ठा कटिर्ज्ञेया द्वौ वस्ति द्वौ च गुह्यकम् ॥ ९

ऊरू जङ्घे च पादौ च चतुस्त्र्येकैर्यथाक्रमम् ।
अरण्यवयवा ह्येते याज्ञिकैः परिकीर्त्तिताः ॥ १०

यत्तद्गुह्यमिति प्रोक्तं देवयोनिस्तु सोच्यते ।
अस्यां यो जायते वह्निः स कल्याणकृदुच्यते ॥ ११

अन्येषु ये तु मथन्ति ते रोगभयमाप्नुयुः ।
प्रथमे मन्थने त्वेष नियमो नोत्तरेषु च ॥ १२

उत्तरारणिनिष्पन्नः प्रमन्थः सर्व्वदा भवेत् ।
योनिसङ्करदोषेण युज्यते ह्यन्यमन्थकृत् ॥ १३

आर्द्रा सशुषिरां चैव घूर्णाङ्गी पाटिता तथा ।
न हिता यजमानानामरणिश्चोत्तरारणिः ॥ १४

इति सप्तमः खण्डः ॥ ७

अष्टमः खण्डः ।

परिधायाहतं वासः प्रावृत्य च यथाविधि ।
विभृयात् प्राङ्मुखो यज्ञमाहृता पश्चिमाश्रया ॥ १
चरुस्थाल्यां प्रमन्थार्थं गाढं कृत्वा विचक्षणः ।
कृत्वोत्तरायामरणिं तदग्रमुपरि न्यसेत् ॥ २
अधाधः कीलकामन्यामोविलीमुदगग्रकाम् ।
विष्टभ्याधारयेद्यन्त्रं निष्कम्पं प्रयतः शुचिः ॥ ३
त्रिरुद्वेष्ट्याथ नेत्रेण चत्रं पत्न्योऽहतांशुकाः ।
पूर्व्वं मथ्य मथरन्त्यास्याः प्राच्याग्नेः स्यादयथाच्युतिः ॥ ४
नैकयापि विना कार्य्यमाधानं भार्य्यया द्विजैः ।
अकृतं तद्विजानीयात् सर्व्वान्वारभन्ति यत् ॥ ५
वर्णज्येष्ठेन बह्वीभिः सवर्णाभिश्च जन्मतः ।
कार्य्यमग्निच्युतेराभिः साध्वीभिर्मन्थनं पुनः ॥ ६
ततः शक्ततरा पश्चादासामन्यतरापि वा ।
उपेतानां वान्यतमा मथ्नेदग्निं निकामतः ॥ ७
नात्र शूद्रीं प्रयुञ्जीत न द्रोहद्वेषकारिणीम् ।
न चैवाव्रतस्थां नान्यपुंसा च सह सङ्गताम् ॥ ८
जातस्य लक्षणं कृत्वा तं प्रणीय समिध्य च ।
आधाय समिधञ्चैव ब्राह्मणञ्चोपवेशयेत् ॥ ९
ततः पूर्णाहुतिं हुत्वा सर्व्वमन्त्रसमन्विताम् ।
गां दद्याद्यज्ञवास्त्वन्ते ब्रह्मणे वाससी तथा ॥ १०
होमपात्रमनादेशे द्रवद्रव्ये स्रुवः स्मृतः ।
पाणिरेवेतरस्मिंस्तु स्रुचैवात्र तु हूयते ॥ ११

खादिरो वाथ पालाशो द्वितस्तिः स्रुवः स्मृतः ।
स्रुग्बाहुमात्रा विज्ञेया वृत्तस्तु प्रग्रहस्तयोः ॥ १२
स्रुवाग्रे घ्राणवत् खातं द्व्यङ्गुष्ठपरिमण्डलम् ।
जुह्वाः शरावत्तत्खातं सनिर्वाहं षडङ्गुलं कुर्य्यात् ॥ १३
तेषां प्राक्शः कुशैः कार्य्यः सम्प्रमार्गो जुहूषता ।
प्रतापनञ्च लिप्तानां प्रक्षाल्योष्णेन वारिणा ॥ १४
प्राञ्चं प्राञ्चमुदग्नेरुदगग्रं समीपतः ।
तत्तथासादयेद्द्रव्यं यद्यथा विनियुज्यते ॥ १५
आज्यं द्रव्यमनादेशे जुहोतिषु विधीयते ।
मन्त्रस्य देवतायाश्च प्रजापतिरिति स्थितिः ॥ १६
नाङ्गुष्ठादधिका ग्राह्या समित् स्थूलतया क्वचित् ।
न वियुक्ता त्वचा चैव न सकीटा न पाटिता ॥ १७
प्रादेशान्नाधिका नोना तथा न स्याद्विशाखिका ।
न सपर्णा न निर्व्वीर्य्या होमेषु च विजानता ॥ १८
प्रादेशद्वयमिध्मस्य प्रमाणं परिकीर्त्तितम् ।
एवंविधाः स्युरेवेह समिधः सर्व्वकर्म्मसु ॥ १९
समिधोऽष्टादशेध्मस्य प्रवदन्ति मनीषिणः ।
दर्शे च पौर्णमासे च क्रियास्वन्यासु विंशतिः ॥ २०
समिदादिषु होमेषु मन्त्रदैवतवर्ज्जिता ।
पुरस्ताच्चोपरिष्टाच्च इन्धनार्थं समिद्भवेत् ॥ २१
इध्मोऽप्येधार्थमाचार्य्यैर्हविराहुतिषु स्मृतः ।
यत्र चास्य निवृत्तिः स्यात् तत् स्पष्टीकरवाण्यहम् ॥ २२
अङ्गहोमसमित्तन्त्रसोष्यन्त्याख्येषु कर्म्मसु ।
येषाञ्चैतदप्युक्तं तेषु तत्सदृशेषु च ॥ २३

यानभङ्गादिविपदि जलहोमादिकर्मणि।
सोमाहुतिषु सर्व्वासु नैतेष्विष्टं विधीयते ॥ २४

इति अष्टमः खण्डः ॥ ८ ॥

नवमः खण्डः।

सूर्य्योऽस्तशैलमप्राप्ते षट्त्रिंशद्भिः सदाङ्गुलैः।
प्रादुष्करणमग्नीनां प्रातर्भासाञ्च दर्शनात् ॥ १
हस्तादूर्द्धं रविर्यावद्गिरिं हित्वा न गच्छति।
तावद्धोमविधिः पुण्यो नात्येत्युदितहोमिनाम् ॥ २
यावत् सम्यङ्न भाव्यन्ते नभस्यृक्षाणि सर्व्वतः।
न च लौहित्यमापैति तावत् सायञ्च हूयते ॥ ३
रजोनीहारधूमाभ्रवृक्षाग्रान्तरिते रवौ।
सन्ध्यामुद्दिश्य जुहुयाद्धुतमस्य न लुप्यते ॥ ४
न कुर्य्यात् क्षिप्रहोमेषु द्विजः परिसमूहनम्।
विरूपाक्षञ्च न जपेत् प्रपदञ्च विवर्ज्जयेत् ॥ ५
पर्य्युक्षणञ्च सर्व्वत्र कर्त्तव्यमादितेऽन्विति।
अन्ते च वामदेव्यस्य गानं कुर्य्यादृचस्त्रिधा ॥ ६
अहोमकेष्वपि भवेद्यथोक्तं चन्द्रदर्शनम्।
वामदेव्यं गणेष्वन्ते कल्पान्ते वैश्वदेविके ॥ ७
यान्यधस्तरणान्तानि न तेषु स्तरणं भवेत्।
एककार्य्यार्थसाध्यत्वात् परिधीनपि वर्ज्जयेत्।
बर्हिःपर्य्युक्षणञ्चैव वामदेव्यजपस्तथा।
कृत्वाहुतिषु सर्व्वासु त्रिकमेतन्न विद्यते ॥ ८

हविष्येषु यथा मुख्यास्तदनु व्रीहयः स्मृताः ।
माषकोद्रवगौरादि सर्व्वालाभेऽपि वर्ज्जयेत् ॥ १०

पाण्याहतिर्द्दादशपर्व्वपूरिका
कांस्यादिना चेत् स्रुवमात्रपायिका ।
दैवेन तीर्थेन च हूयते हविः
स्वङ्गारिणि स्वर्च्चिषि तच्च पावके ॥ ११

योऽनर्च्चिषि जुहोत्यग्नौ व्यङ्गारिणि च मानवः ।
मन्दाग्निरामयावी च दरिद्रश्च स जायते ॥ १२

तस्मात् समिद्धे होतव्यं नासमिद्धे कदाचन ।
आरोग्यमिच्छतायुश्च श्रियमात्यन्तिकीम्पराम् ॥ १३

होतव्ये च हुते चैव पाणिशूर्पस्फ्यदारुभिः ।
न कुर्य्यादग्निधमनं कुर्य्याद्वा व्यजनादिना ॥ १४

मुखेनैके धमन्त्यग्निं मुखाद्ध्येषोऽध्यजायत ।
नाग्निं मुखेनेति च यल्लौकिके योजयन्ति तत् ॥ १५

इति नवमः खण्डः ॥ ९ ॥

दशमः खण्डः ।

यथाहनि तथा प्रातर्नित्यं स्नायादनातुरः ।
दन्तान् प्रक्षाल्य नद्यादौ गृहे चेत्तदमन्त्रवत् ॥ १

नारदाद्युक्तवार्क्षं यदष्टाङ्गुलमपाटितम् ।
सत्वचं दन्तकाष्ठं स्यात् तदग्रेण प्रधावयेत् ॥ २

उत्थाय नेत्रे प्रक्षाल्य शुचिर्भूत्वा समाहितः ।
परिजप्य च मन्त्रेण भक्षयेद्दन्तधावनम् ॥ ३

आयुर्ब्बलं यशो वर्च्चः प्रजाः पशून् वसूनि च।
ब्रह्म प्रज्ञाञ्च मेधाञ्च त्वन्नो धेहि वनस्पते॥ ४
यस्य इयं श्रावणादि सर्व्वा नद्यो रजस्वलाः।
तासु स्नानं न कुर्व्वीत वर्ज्जयित्वा समुद्रगाः॥ ५
धनुःसहस्राण्यष्टौ तु गतिर्यासां न विद्यते।
न ता नदीशब्दवहा गर्त्तास्ताः परिकीर्त्तिताः॥ ६
उपाकर्म्मणि चोत्सर्गे प्रेतस्नाने तथैव च।
चन्द्रसूर्य्यग्रहे चैव रजोदोषो न विद्यते॥ ७
वेदाश्छन्दांसि सर्व्वाणि ब्रह्माद्याश्च दिवौकसः।
जलार्थिनोऽथ पितरो मरीच्याद्यास्तथर्षयः॥ ८
उपाकर्म्मणि चोत्सर्गे स्नानार्थं ब्रह्मवादिनः।
यियासूननुगच्छन्ति सन्तुष्टाः स्वशरीरिणः॥ ९
समागमस्तु यत्रैषां तत्र हत्यादयो मलाः।
नूनं सर्व्वं क्षयं यान्ति किमुतैकं नदीरजः॥ १०
ऋषीणां सिच्यमानानामन्तरालं समाश्रितः।
सम्पिबेद् यः शरीरेण पर्षन्मुक्ताजलच्छटाः॥ ११
विद्यादीन् ब्राह्मणः कामान् वरादीन् कन्यका ध्रुवम्।
आमुष्मिकानपि सुखान्याप्नुयात् स न संशयः॥ १२
अशुच्यशुचिना दत्तमाममन्तर्जलादिना।
अनिर्गतदशाहास्तु प्रेता रक्षांसि भुञ्जते॥ १३
स्रवन्त्यश्च समानि स्युः सर्व्वाण्यम्भांसि भूतले।
कूपस्थान्यपि सोमार्कग्रहणे नात्र संशयः॥ १४

इति दशमः खण्डः॥ १०

इति कर्म्मप्रदीपपरिशिष्टे कात्यायनविरचिते प्रथमः प्रपाठकः॥१॥

एकादशः खण्डः।

अत ऊर्द्ध्वं प्रवक्ष्यामि सन्ध्योपासनकं विधिम्।
अनर्हः कर्म्मणां विप्रः सन्ध्याहीनो यतः स्मृतः॥ १
सव्ये पाणौ कुशान् कृत्वा कुर्य्यादाचमनक्रियाम्।
ह्रस्वाः प्रचरणीयाः स्युः कुशा दीर्घास्तु बर्हिषः॥ २
दर्भाः पवित्रमित्युक्तमतः सन्ध्यादि कर्म्मणि।
सव्यः सोपग्रहः कार्य्यो दक्षिणः सपवित्रकः॥ ३
रक्षयेद्वारिणात्मानं परिक्षिप्य समन्ततः।
शिरसो मार्ज्जनं कुर्य्यात् कुशैः सोदकविन्दुभिः॥ ४
प्रणवो भूर्भुव स्वश्च सावित्री च तृतीयका॥
अब्दैवत्यं त्र्यृचश्चैव चतुर्थमिति मार्ज्जनम्॥ ५
भूराद्यास्तिस्र एवैता महाव्याहृतयोऽव्ययाः।
महर्ज्जनस्तपः सत्यं गायत्री च शिरस्तथा॥ ६
आपज्योतीरसोमृतं ब्रह्मभूर्भुवः स्वरिति शिरः।
प्रतीप्रतीक प्रणवमुच्चारयेदन्ते च शिरसः॥ ७
एता एतां सहानेन तथैभिर्दशभिः सह।
त्रिर्जपेदायतप्राणः प्राणायामः स उच्यते॥ ८
करेणोद्धृत्य सलिलं घ्राणमासज्य तत्र च।
जपेदनायतासुर्वा त्रिः सकृद्वाघमर्षणम्॥ ९
उत्थायार्कं प्रतिप्रोह्य त्रिकेणाञ्जलिमम्भसः।
उच्चित्रमृग्द्वयेनाथ चोपतिष्ठेदनन्तरम्॥ १०
सन्ध्याद्वयेऽप्युपस्थानमेतदाहुर्मनीषिणः।
मध्ये त्वह्न उपांशु वा विभ्राडादीच्छया जपेत्॥ ११

तदसंसक्तपार्ष्णिर्व्वा एकपादार्द्धपादपि।
कुर्य्यात् क्वताञ्जलिर्व्वापि जर्द्ध्वबाहुरथापि वा॥ १२

यत्र स्यात् क्वच्छ्रभूयस्त्वं श्रेयसोऽपि मनीषिणः।
भूयस्त्वं ब्रुवते तत्र क्वच्छ्राच्छ्रेयो ह्यवाप्यते॥ १३

तिष्ठेदुदयनात् पूर्व्वां मध्यमामपि शक्तितः।
आसीतोड्ग्रमाच्चान्त्यं सन्ध्यां पूर्व्वत्रिकं जपन्॥ १४

एतत् सन्ध्यात्रयं प्रोक्तं ब्राह्मण्यं यत्र तिष्ठति।
यस्य नास्त्यादरस्तत्र न स ब्राह्मण उच्यते॥ १५

सन्ध्यालोपाच्च चकितः स्नानशीलश्च यः सदा।
तं दोषा नोपसर्पन्ति गरुत्मन्तमिवोरगाः॥ १६

वेदमादित आरभ्य शक्तितोऽहरहर्ज्जपेत्।
उपतिष्ठेत्ततो रुद्रं सर्व्वान्वा वैदिकाञ्जपात्॥ १७

इति एकादशः खण्डः॥ ११॥

द्वादशः खण्डः।

अथाद्भिस्तर्पयेद्देवान् सतिलाभिः पितॄनपि।
नमोऽन्ते तर्पयामीति आदावोमिति च ब्रुवन्॥ १

ब्रह्माणं विष्णुं रुद्रं प्रजापतिं वेदान् देवांश्छन्दांस्यृषीन् पुराणाचार्य्यान् गन्धर्व्वानितरान् मासं संवत्सरं सावयवं देवीरप्सरसो वेदानुगान् नागान् सागरान् पर्व्वतान् सरितो दिव्यान् मनुष्यानितरान् मनुष्यान् यक्षान् रक्षांसि सुपर्णान् पिशाचान् पृथिवीमोषधीः पशून् वनस्पतीन् भूतग्रामं चतुर्व्विधमित्युपवीत्यथ प्राचीनावीती यमं यमपुरुषान् कव्यवाड़नलं सोमं यममर्य्यमणमग्निष्वात्तान् सोमपीथान् वर्हिषदोऽथ

स्वान् पितॄन् सन्तत सतञ्चातामहांश्चेति प्रतिपुरुषमभ्यर्च्यान्ते भ्रातृश्वशुरपितृव्यमातुलांश्च पितृवंश-मातृवंशौ ये चान्ये मत्त उदकमर्हन्ति तांस्तर्पयामीत्ययमवसानाञ्जलिरथ श्लोकाः। २

छायां यथेच्छेच्छरदातपार्त्तः
पयः पिपासुः क्षुधितोऽन्नमन्नम्।
बालो जनित्रीं जननी च बालं
योषित् पुमांसं पुरुषश्च योषाम्॥ ३

तथा सर्व्वाणि भूतानि स्थावराणि चराणि च।
विप्रादुदकमिच्छन्ति सर्व्वाभ्युदयकाङ्क्षि सः॥ ४

तस्मात् सदैव कर्त्तव्यमकुर्व्वन् महतैनसा।
युज्यते ब्राह्मणः कुर्व्वन् विश्वमेतद्बिभर्त्ति हि॥ ५

अल्पत्वाद्धोमकालस्य बहुत्वात् स्नानकर्म्मणः।
प्रातर्न्न तनुयात् स्नानं होमलोपो हि गर्हितः॥ ६

इति द्वादशः खण्डः॥ १२॥

त्रयोदशः खण्डः।

पञ्चानामथ सत्राणां महतामुच्यते विधिः।
यैरिष्ट्वा सततं विप्रः प्राप्नुयात् सद्म शाश्वतम्॥ १

देवभूतपितृब्रह्म-मनुष्याणामनुक्रमात्।
महःसत्राणि जानीयात् त एवेह महामखाः॥ २

अध्यापनं ब्रह्मयज्ञः पितृयज्ञस्तु तर्पणम्।
होमो दैवो बलिर्भौतो नृयज्ञोऽतिथिपूजनम्॥ ३

श्राद्धं वा पितृयज्ञः स्यात् पित्र्यो बलिरथापि वा।
यश्च श्रुतिजपः प्रोक्तो ब्रह्मयज्ञः स चोच्यते॥ ४
स चार्व्वाक् तर्पणात् कार्य्यः पश्चाद्वा प्रातराहुतेः।
वैश्वदेवावसाने वा नान्यत्रतौ निमित्तकात्॥ ५
अनेकमाश्रयेद्विप्रं पितृयज्ञार्थसिद्धये।
अदैवं नास्ति चेदन्यो भोक्ता भोज्यमथापि वा॥ ६
अप्युद्धृत्य यथाशक्त्या किञ्चिदन्नं यथाविधि।
पितृभ्योऽथ मनुष्येभ्यो दद्यादहरहर्द्विजः॥ ७
पितृभ्य इदमित्युक्त्वा स्वधाकारमुदीरयेत्।
हन्तकारं मनुष्येभ्यस्तदर्द्धं निनयेदपः॥ ८
मुनिभिर्द्दिरशनमुक्तं विप्राणां मर्त्त्यवासिनां नित्यम्
अहनि च तथा तमस्विन्याः सार्द्धप्रहरयामान्तः॥ ९
सायं प्रातर्वैश्वदेवः कर्त्तव्यो बलिकर्म्म च।
अनश्नतापि सततमन्यथा किल्बिषी भवेत्॥ १०
अमुष्मै नम इत्येवं बलिदानं विधीयते।
बलिदानप्रदानार्थं नमस्कारः कृतो यतः॥ ११
स्वाहाकारवषट्कारनमस्कारा दिवौकसाम्।
स्वधाकारः पितॄणाञ्च हन्तकारो नृणां कृतः॥ १२
स्वधाकारेण निनयेत् पित्र्यं बलिमतः सदा।
तदप्येके नमस्कारं कुर्व्वते नेति गौतमः॥ १३
नावरार्द्धग्रावलयोभवन्ति महामार्ज्जारश्रवणप्रमाणात्।
एकत्र चेदविक्लिष्टा भवन्तीतरेतर संसक्ताश्च॥ १४

इति त्रयोदशः खण्डः॥ १३॥

चतुर्द्दशः खण्डः ।

अथ तद्दिग्भ्यासो हविःपिण्डानिवोत्तरांश्चतुरो बलीन् निदध्यात् पृथिव्यै वायवे विश्वेभ्यो देवेभ्यः प्रजापतय इति अच्यत एतेषामेकैकमन्तरा ओषधिवनस्पतिभ्य आकाशाय कामायेत्येतेषामपि मन्यव इन्द्राय वासुकये ब्रह्मण इत्येतेषामपि रक्षोजनेभ्य इति सर्व्वेषां दक्षिणतः पितृभ्य इति चतुर्द्दश नित्या आलयप्रभृतयः काम्याः सर्व्वेषामुभयतोऽद्भिः परिषेकः पिण्डवच्च पश्चिमा प्रतिपत्तिः ॥ १

न स्यातां काम्यसामान्ये जुहोतिबलिकर्म्मणोः ।
पूर्व्वं नित्यविशेषोक्तं जुहोतिबलिकर्म्मणोः ॥ २
काममन्ते भवेयातां न तु मध्ये कदाचन ।
नैकस्मिन् कर्म्मणि ततो कर्म्मान्यत्तायते यतः ॥ ३
अन्वादिर्गोतमाद्युक्तो होमः शाकल एव च ।
अनाहिताग्नेरप्येव युज्यते बलिभिः सह ॥ ४
स्नातापो वीक्षमाणोऽग्निं कृताञ्जलिपुटस्ततः ।
वामदेव्यजपात् पूर्व्वं प्रार्थयेद्द्रविणोदयम् ॥ ५
आरोग्यमायुरैश्वर्य्यं धीर्धृतिः शं बलं यशः ।
ओजोवर्च्चः पशून् वीर्य्यं ब्रह्म ब्राह्मण्यमेव च ॥ ६
सौभाग्यं कर्म्मसिद्धिञ्च कुलज्यैष्ठं सुकर्त्तृताम् ।
सर्व्वमेतत् सर्व्वसाक्षिन् द्रविणोदरिरीहि नः ॥ ७

न ब्रह्मयज्ञादधिकोऽस्ति यज्ञो
न तत्प्रदानात् परमस्ति दानम् ।
सर्व्वे तदन्ताः क्रतवः सदाना
नान्तो दृष्टः कैश्चिदस्य द्विजस्य ॥ ८

ऋचः पठन् मधुपयःकुल्याभिस्तर्पयेत् सुरान्।
घृतामृतौघकुल्याभिर्यजूंष्यपि पठन् सदा॥ ९
सामान्यपि पठन् सोमघृतकुल्याभिरन्वहम्।
मेदःकुल्याभिरपि च अथर्व्वाङ्गिरसः पठन्॥ १०
मांसक्षीरौदनमधुकुल्याभिस्तर्पयेत् पठन्।
वाकोवाक्यं पुराणानि इतिहासानि चान्वहम्॥ ११
ऋगादीनामन्यतममेतेषां शक्तितोऽन्वहम्।
पठन् मध्वाज्यकुल्याभिः पितॄनपि च तर्पयेत्॥ १२
ते तृप्तास्तर्पयन्त्येनं जीवन्तं प्रेतमेव च।
कामचारी च भवति सर्व्वेषु सुरसद्मसु॥ १३
गुर्व्वप्येनो न तं स्पृशेत् पङ्क्तिञ्चैव पुनाति सः।
यं यं क्रतुञ्च पठति फलभाक् तस्य तस्य च॥ १४
वसुपूर्णां वसुमतीं त्रिर्द्दानफलमाप्नुयात्।
ब्रह्मयज्ञादपि ब्रह्म दानमेवातिरिच्यते॥ १५

इति चतुर्द्दशः खण्डः॥ १४॥

पञ्चदशः खण्डः।

ब्रह्मणो दक्षिणा देया यत्र या परिकीर्त्तिता।
कर्म्मान्तेऽनुच्यमानापि पूर्णपात्रादिका भवेत्॥ १
यावता बहुभोक्तुस्तु तृप्तिः पूर्णेन विद्यते।
नावरार्द्ध्यमतः कुर्य्यात् पूर्णपात्रमिति स्थितिः॥ २
विदध्याद्धौत्रमन्यश्चेद्दक्षिणार्द्धहरो भवेत्।
स्वयञ्चेदुभयं कुर्य्यादन्यस्मै प्रतिपादयेत्॥ ३

कुलर्त्विजमधीयानं सन्निकृष्टं तथा गुरुम्।
नातिक्रामेत् सदा दित्सन् य इच्छेदात्मनो हितम्॥ ४
अहमस्मै ददामीति एवमाभाष्य दीयते।
नैतावप्रष्ट्वा ददतः पात्रेऽपि फलमस्ति हि॥ ५
दूरस्थाभ्यामपि द्वाभ्यां प्रदाय मनसा वरम्।
इतरेभ्यस्ततो देयादेव दानविधिः परः॥ ६
सन्निकृष्टमधीयानं ब्राह्मणं यो व्यतिक्रमेत्।
यद्ददाति तमुल्लङ्घ्य ततः स्तेयेन युज्यते॥ ७
यस्य त्वेकगृहे मूर्खो दूरस्थश्च गुणान्वितः।
गुणान्विताय दातव्यं नास्ति मुर्खे व्यतिक्रमः॥ ८
ब्राह्मणातिक्रमो नास्ति विप्रे वेदविवर्ज्जिते।
ज्वलन्तमग्निमुत्सृज्य न हि भस्मनि हूयते॥ ९
आज्यस्थाली च कर्त्तव्या तैजसद्रव्यसम्भवा।
महीमयी वा कर्त्तव्या सर्व्वास्वाज्याहुतीषु च॥ १०
आज्यस्थाल्याः प्रमाणन्तु यथाकामन्तु कारयेत्।
सुदृढामव्रणां भद्रामाज्यस्थालीं प्रचक्षते॥ ११
तिर्य्यगूर्द्धं समिन्मात्रा दृढा नातिबृहन्मुखी।
मृन्मय्यौडुम्बरी वापि चरुस्थाली प्रशस्यते॥ १२
स्वशाखोक्तिः प्रसृष्टिश्च ग्रादग्धोऽकठिनः शुभः।
न चातिशिथिलः पाच्यो न चरुश्चारसस्तथा॥ १३
इध्मजातीयमिध्मार्द्धप्रमाणं मेक्षणं भवेत्।
वृत्तञ्चाङ्गुष्ठपृथ्वग्रमवदानक्रियाक्षमम्॥ १४
एषैव दर्व्वी यस्तत्र विशेषस्तमहं ब्रुवे।
दर्व्वी द्व्यङ्गुलपृथ्वग्रा तुरीयोऽनन्तमेक्षणम्॥ १५

मुषलोलूखले वार्क्षे स्वायते सुदृढ़े तथा।
इच्छाप्रमाणे भवतः शूर्पं वैणवमेव च ॥ १६

दक्षिणं वामतो वाह्यमात्माभिमुखमेव च।
करं करञ्च कुर्व्वीत करणेन्यञ्च कर्म्मणः ॥ १७

कृत्वाग्न्यभिमुखौ पाणौ स्वस्थानस्थौ सुसंयतौ।
प्रदक्षिणं तथासीनः कुर्य्यात् परिसमूहनम् ॥ १८

वाहुमात्राः परिधय ऋजवः सत्वचोऽव्रणाः।
त्रयो भवन्ति शीर्णाग्रा एकेषान्तु चतुर्द्दिशम् ॥ १९

प्रागग्रावभितः पश्चादुदगग्रमथापरम्।
न्यसेत् परिधिमन्यञ्चेदुदगग्रः स पूर्व्वतः ॥ २०

यथोक्तवस्तुसम्पत्तौ ग्राह्यं तदनुकारि यत्।
यवानामिव गोधमा व्रीहीणामिव शालयः ॥ २१

इति पञ्चदशः खण्डः ॥ १५ ॥

षोड़शः खण्डः।

पिण्डान्वाहार्य्यकं श्राद्धं क्षीणे राजनि शस्यते।
वासरस्य तृतीयांशे नातिसन्ध्यासमीपतः ॥ १

यदा चतुर्द्दशीयामं तुरीयमनुपूरयेत्।
अमावास्या क्षीयमाणा तदैव श्राद्धमिष्यते ॥ २

यदुक्तं यदहस्त्वेव दर्शनं नैति चन्द्रमाः।
अनयापेक्षया ज्ञेयं क्षीणे राजनि चेत्यपि ॥ ३

यच्चोक्तं दृश्यमानेऽपि तच्चतुर्द्दश्यपेक्षया।
अमावास्यां प्रतीक्षेत तदन्ते वापि निर्व्वपेत् ॥ ४

अष्टमेंऽशे चतुर्द्दश्याः क्षीणो भवति चन्द्रमाः।
अमावास्याष्टमांशे च पुनः किल भवेदणुः॥ ५

आग्रहायण्यमावास्या तथा ज्येष्ठस्य या भवेत्।
विशेषमाभ्यां ब्रुवतो चन्द्रचारविदो जनाः॥ ६

अत्रेन्दुराद्ये प्रहरेऽवतिष्ठते, चतुर्थभागो न कलावशिष्टः।
तदन्त एव क्षयमेति कृत्स्नमेवं ज्यातिश्चक्रविदो वदन्ति॥७

यस्मिन्नब्दे द्वादशैकश्च यव्यस्तस्मिंस्तृतीयया
परिदृश्यो नोपजायते।
एवं चारं चन्द्रमसो विदित्वा
क्षीणे तस्मिन्नपराह्णे च दद्यात्॥ ८

सम्मिश्रा च चतुर्द्दश्या अमावस्या भवेत् क्वचित्।
खर्व्वितां तां विदुः केचिद्गताध्वामिति चापरे॥ ९

वर्द्धमानाममावास्यां लभेच्चेदपरेऽहनि।
यामांस्त्रीनधिकान् वापि पितृयज्ञस्ततो भवेत्॥ १०

पक्षादावेव कुर्व्वीत सदा पक्षादिकं चरुम्।
पूर्व्वाह्ण एव कुर्व्वन्ति विद्धेऽप्यन्ये मनीषिणः॥ ११

स्वपितुः पितृकृत्येषु ह्यधिकारो न विद्यते।
न जीवन्तमतिक्रम्य किञ्चिद्दद्यादिति श्रुतिः॥ १२

पितामहे म्रियति च पितुः प्रेतस्य निर्व्वपेत्।
पितुस्तस्य च वृत्तस्य जीवेच्चेत् प्रपितामहः॥ १३

पितुः पितुः पितुश्चैव तस्यापि पितुरेव च।
कुर्य्यात् पिण्डत्रयं यस्य संस्थितः प्रपितामहः॥ १४

जीवन्तमपि दद्याद्वा प्रेतायान्नोदके द्विजः।
पितुः पितृभ्यो वा दद्यात् स्वपितेत्यपरा श्रुतिः॥ १५

पितामहः पितुः पश्चात् पञ्चत्वं यदि गच्छति ।
पौत्रेणैकादशाहादि कर्त्तव्यं श्राद्धषोडशम् ॥ १६

नैतत् पौत्रेण कर्त्तव्यं पुत्रवांश्चेत् पितामहः ।
पितुः सपिण्डनं कृत्वा कुर्य्यान्मासानुमासिकम् ॥ १७

असंस्कृतौ न संस्कार्य्यौ पूर्व्वौ पौत्रप्रपौत्रकैः ।
पितरं तत्र संस्कुर्य्यादिति कात्यायनोऽब्रवीत् ॥ १८

पापिष्ठमपि शुद्धेन शुद्धं पापीकृतापि वा ।
पितामहेन पितरं संस्कुर्य्यादिति निश्चयः ॥ १९

ब्राह्मणादिहते ताते पतिते सङ्गवर्ज्जिते ।
व्युत्क्रमाच्च मृते देयं येभ्य एव ददात्यसौ ॥ २०

मातुः सपिण्डीकरणं पितामह्या सहोदितम् ।
यथोक्तेनैव कल्पेन पुत्रिकाया न चेत् सुतः ॥ २१

न योषिद्भ्यः पृथग्दद्यादवसानदिनादृते ।
स्वभर्तृपिण्डमात्राभ्यस्तृप्तिरासां यतः स्मृता ॥ २२

मातुः प्रथमतः पिण्डं निर्व्वपेत् पुत्रिकासुतः ।
द्वितीयन्तु पितुस्तस्यास्तृतीयन्तु पितुः पितुः ॥ २३

इति षोड़शः खण्डः ॥ १६ ॥

सप्तदशः खण्डः ।

पुरतो यात्मनः कर्षूः सा पूर्व्वा परिकीर्त्त्यते ।
मध्यमा दक्षिणेनास्यास्तद्दक्षिणत उत्तमा ॥ १

चायुम्मिदिक्षु खातास्ताः कार्य्याः सार्द्धाङ्गुलान्तराः ।
तीक्ष्णान्ता यवमध्याश्च मध्यं नात्र द्रवोत्किरेत् ॥ २

शङ्कुश्च खादिरः कार्य्यो रजतेन विभूषितः ।
शङ्कुश्चैवोपवेशश्च द्वादशाङ्गुल इष्यते ॥ ३
अन्याशायैः कुशैः कार्य्यं कर्षूणां स्तरणं घनैः ।
दक्षिणान्तं तदग्रैस्तु पितृयज्ञे परिस्तरेत् ॥ ४
तगरं सुरभि ज्ञेयं चन्दनादि विलेपनम् ।
सौवीराञ्जनमित्युक्तं पिप्पलीनां यदञ्जनम् ॥ ५
स्वस्तरे सर्व्वमासाद्य यथावदुपयुज्यते ।
देवपूर्व्वं ततः श्राद्धमत्वरः शुचिरारभेत् ॥ ६
आसनाद्यर्घ्यपर्य्यन्तं वसिष्ठेन यथेरितम् ।
कृत्वा कर्म्माथ पात्रेषु उक्तं दद्यात्तिलोदकम् ॥ ७
तूष्णीं पृथगपो दत्वा मन्त्रेण तु तिलोदकम् ।
गन्धोदकञ्च दातव्यं सन्निकर्षक्रमेण तु ॥ ८
आसुरेण तु पात्रेण यस्तु दद्यात् तिलोदकम् ।
पितरस्तस्य नाश्नन्ति दश वर्षाणि पञ्च च ॥ ९
कुलालचक्रनिष्पन्नमासुरं मृन्मयं स्मृतम् ।
तदेव हस्तघटितं स्थाल्यादि दैविकं भवेत् ॥ १०
गन्धान् ब्राह्मणसात् कृत्वा पुष्पाण्यृतुभवानि च ।
धूपञ्चैवानुपूर्व्वेण ह्यग्नौ कुर्य्यादनन्तरम् ॥ ११
अग्नौकरणहोमश्च कर्त्तव्य उपवीतिना ।
प्राङ्मुखेनैव देवेभ्यो जुहोतीति श्रुतिः श्रुतेः ॥ १२
अपसव्येन वा कार्य्यो दक्षिणाभिमुखेन च ।
निरुप्य हविरन्यस्मा अन्यस्मै न हि हूयते ॥ १३
स्वाहा कुर्य्यान्नचात्रान्ते न चैव जुहुयाद्धविः ।
स्वाहाकारेण हुत्वाग्नौ पश्चान्मन्त्रं समापयेत् ॥ १४

पित्रे यः पङ्क्तिमूर्द्धन्यस्तस्य पाणावनग्निमान्।
हुत्वा मन्त्रवदन्येषां तूष्णीं पात्रेषु निक्षिपेत्॥ १५
न कुर्य्याद्धोममन्त्राणां पृथगादिषु कुत्रचित्।
अन्येषाञ्चाविकृष्टानां कालेनाचमनादिना॥ १६
सव्येन पाणिनेत्येवं यदत्र समुदीरितम्।
परिग्रहणमात्रं तत् सव्यस्यादिशति व्रतम्॥ १७
पिण्डस्याप्यभिसंस्पृश्य दक्षिणेनेतरात् करात्।
अन्वारभ्य च सव्येन कुर्य्यादुल्लेखनादिकम्॥ १८
यावदर्थमुपादाय हविषोऽर्भकमर्भकम्।
चरुणा सह सन्नीय पिण्डान् दातुमुपक्रमेत्॥ १९
पितुरुत्तरकार्ष्वग्रे मध्यमे मध्यमस्य तु।
दक्षिणे तत्पितुश्चैव पिण्डान् पर्व्वणि निर्व्वपेत्॥ २०
वाससावर्त्तनं केचिदुदगन्त प्रचक्षते।
सर्व्वं गोतमशाण्डिल्यौ शाण्डिल्यायन एव च॥ २१
आवृत्य प्राणमायम्य पितॄन ध्यायन् यथार्थतः।
जपंस्तेनैव चावृत्य ततः प्राणं प्रमोचयेत्॥ २२
शाकञ्च फाल्गुनाष्टम्यां स्वयं पत्न्यपि वा पचेत्।
यस्तु शाकादिको होमः कार्य्योऽपूपाष्टकावृतः॥ २३
आन्वष्टक्यं मध्यमायामिति गोभिलगोतमौ।
वार्कखण्डिश्च सर्व्वासु कौत्सो मेनेऽष्टकासु च॥ २४
स्थालीपाकं पशुस्थाने कुर्य्याद्यद्यनुकल्पितम्।
श्रपयेत्तं सवत्सायास्तरुण्या गोः पयस्यनु॥ २५

इति सप्तदशः खण्डः॥ १७॥

अष्टादशः खण्डः ।

सायमादि प्रातरन्तमेकं कर्म्म प्रचक्षते ।
दर्शान्तं पौर्णमासाद्यमेकमेव मनीषिणः ॥ १
ऊर्द्ध्वं पूर्णाहुतेर्दर्शः पौर्णमासोऽपि वाग्रिमः ।
य आयाति स होतव्यः स एवादिरिति श्रुतिः ॥ २
ऊर्द्ध्वं पूर्णाहुतेः कुर्य्यात् सायं होमादनन्तरम् ।
वैश्वदेवन्तु पाकान्ते वलिकर्म्मसमान्वितम् ॥ ३
ब्राह्मणान् भोजयेत् पश्चादभिरूपान् स्वशक्तितः ।
यजमानस्ततोऽश्नीयादिति कात्यायनोऽब्रवीत् ॥ ४
वैवाहिकेऽग्नौ कुर्व्वीत सायं प्रातस्त्वतन्द्रितः ।
चतुर्थीकर्म्म कृत्वैतदेतच्छाट्यायनेर्म्मतम् ॥ ५
ऊर्द्ध्वं पूर्णाहुतिः प्रातर्हुत्वा तां सायमाहुतिम् ।
प्रातर्होमस्तदैव स्यादेष एवोत्तरो विधिः ॥ ६
पौर्णमास्यत्यये हव्यं ह्वाता वा यदहर्भवेत् ।
तदहर्जुहुयादेवममावास्यात्ययेऽपि च ॥ ७
अह्नयमानेऽग्निं संनयेत् कालं समाहितः ।
सम्पन्नं तु यथा तत्र हूयते तदिहोच्यते ॥ ८
आहुताः परिसङ्ख्याय पात्रे कृत्वाहुतीः सकृत् ।
मन्त्रेण विधिवद्धुत्वाधिकमेवापरा अपि ॥ ९
यत्र व्याहृतिभिर्होमः प्रायश्चित्तात्मको भवेत् ।
चतस्रस्तत्र विज्ञेयाः स्त्रीपाणिग्रहणे यथा ॥ १०
अपि वाज्ञातमित्येषा प्राजापत्यापि वाहुतिः ।
होतव्या त्रिविकल्पोऽयं प्रायश्चित्तविधिः स्मृतः ॥ ११

यद्याग्निरग्निनान्येन सम्भवेदाहितः क्वचित्।
अग्नये विविचय इति जुहुयाद्वा घृताहुतिम्॥ १२
अग्नयेऽप्सुमते चैव जुहुयाद्वैद्युतेन चेत्।
अग्नये शुचये चैव जुहुयाच्चेद्दृ रग्निना॥ १३
गृहदाहाग्निनाग्निस्तु यष्टव्यः क्षामवान् द्विजैः।
दावाग्निना च संसर्गे हृदयं यदि तप्यते॥ १४
द्विभूतो यदि संसृज्येत् संसृष्टमुपशामयेत्।
असंसृष्टं जागरोद्धिरिप्मैवमुक्तवान्॥ १५
न स्वेऽग्नावन्यहोमः स्यान्मुक्त्वैकां समिदाहुतिम्।
स्वगर्भसत्क्रियार्थांश्च यावन्नासौ प्रजायते॥ १६
अग्निस्तु नामधेयादौ होमे सर्व्वत्र लौकिकः।
न हि पित्रा समानीतः पुत्रस्य भवति क्वचित्॥ १७
यस्याग्नावन्यहोमः स्यात् स वैश्वानरदैवतम्।
चरुं निरुप्य जुहुयात् प्रायश्चित्तन्तु तस्य तत्॥ १८
परेणाग्नौ हुते स्वार्थं परस्याग्नौ हुते स्वयम्।
पितृयज्ञात्यये चैव वैश्वदेवद्वयस्य च॥ १९
अनिष्ट्वा नवयज्ञेन नवान्नप्राशने तथा।
भोजने पतितान्नस्य चरुर्व्वैश्वानरो भवेत्॥ २०
स्वपितृभ्यः पिता दद्यात् सुतसंस्कारकर्म्मसु।
पिण्डानोद्वहनात्तेषां तस्याभावे तु तत्क्रमात्॥ २१
भूतप्रवाचने पत्नी यद्यसन्निहिता भवेत्।
रजोरोगादिना तत्र कथं कुर्व्वन्ति याज्ञिकाः॥ २२
महानसेऽन्नं या कुर्य्यात् सवर्णां तां प्रवाचयेत्।
प्रणवाद्यपि वा कुर्य्यात् कात्यायनवचो यथा॥ २३

यज्ञवास्तुनि मुष्ट्याञ्च स्तम्बे दर्भवटौ तथा ।
दर्भसङ्ख्या न विहिता विष्टरास्तरणेषु च ॥ २४

इत्यष्टादशः खण्डः ॥ १८ ॥

एकोनविंशः खण्डः ।

निक्षिप्याग्निं स्वदारेषु परिकल्प्यर्त्विजं तथा ।
प्रवसेत् कार्य्यवान् विप्रो वृथैव नचिरं क्वचित् ॥ १
मनसा नैत्यिकं कर्म्म प्रवसन्नप्यतन्द्रितः ।
उपविश्य शुचिः सर्व्वं यथाकालमनुद्रवेत् ॥ २
पत्न्या चाप्यवियोगिन्या शुश्रुष्योऽग्निर्व्विनीतया ।
सौभाग्यवित्तावैधव्यकामया भर्त्तृभक्तया ॥ ३
या वा स्याद्वीरसूरासामाज्ञासम्पादिनी प्रिया ।
दक्षा प्रियंवदा शुद्धा तामत्र विनियोजयेत् ॥ ४
दिनेकेन न कर्म्मस्यात् यथाज्यैष्ठं स्वशक्तितः ।
विभज्य सह वा कुर्य्युर्यथाज्ञानञ्च शास्त्रवत् ॥ ५
स्त्रीणां सौभाग्यतो ज्येष्ठं विद्ययैव द्विजन्मनाम् ।
न हि स्वात्मा न तपसा भर्त्ता तुष्यति योषिताम् ॥ ६
भर्त्तुरादेशवर्त्तिन्या यथोमा बहुभिर्व्रतैः ।
षण्मिश्च तोषितोऽमुत्र सा स्त्री सौभाग्यमाप्नुयात् ॥ ७
विनयावनतापि स्त्री भर्त्तर्य्या दुर्भगा भवेत् ।
असुत्रोमाग्निभर्त्तृणामवज्ञातिः कृता तया ॥ ८
श्रोत्रियं सुभगां गाञ्च अग्निमग्निचितिं तथा ।
प्रातरुत्थाय यः पश्येदापद्भ्यः स प्रमुच्यते ॥ ९

पापिष्ठं दुर्भगामस्यं नग्नमुत्कृत्तनासिकम्।
प्रातरुत्थाय यः पश्येत् स कलेरुपयुज्यते॥ १०
पतिमुल्लङ्घ्य मोहात् स्त्री किं न किं नरकं व्रजेत्।
कृच्छ्रान्मनुष्यतां प्राप्य किं किं दुःखं न विन्दति॥ ११
पतिशुश्रूषयैव स्त्री कान् न लोकान् समश्नुते।
दिवः पुनरिहायाता सुखानामम्बुधिर्भवेत्॥ १२
सदारोऽन्यान् पुनर्द्दारान् कथञ्चित् कारणान्तरात्।
य इच्छेदग्निमान् कर्त्तुं क्व होमोऽस्य विधीयते॥ १३
स्वेऽग्नावेव भवेद्धोमो लौकिके न कदाचन।
न ह्याहिताग्नेः स्वं कर्म्म लौकिकेऽग्नौ विधीयते॥ १४
षडाहुतिकमन्येन जुहुयाद्ध्रुवदर्शनात्।
न ह्यात्मनोऽर्थं स्यात् तावद्यावन्न परिणीयते॥ १५
पुरस्तात् त्रिविकल्पं यत् प्रायश्चित्तमुदाहृतम्।
तत् षडाहुतिकं शिष्टैर्यज्ञविद्भिः प्रकीर्त्तितम्॥ १६

इत्येकोनविंशः खण्डः॥ १९॥

इति कात्यायनविरचिते कर्म्मप्रदीपे द्वितीयः प्रपाठकः॥

विंशः खण्डः।

पत्नमपत्नु दम्पत्योर्होतव्यं नर्त्विगादिना।
द्वयोरप्यसमर्त्वं हि भवेद्गतमनर्थकम्॥ १
विहायाग्निं सभार्य्यश्चेत् सीमामदुल्लङ्घ्य गच्छति।
होमकालात्यये तस्य पुनराधानमिष्यते॥ २

महर्षेः शयनाग्राग्निदाहेऽग्निं समाहितः।
पालयेदुपशान्तेऽस्मिन् पुनराधानमिष्यते॥ ३
ज्येष्ठा चेद्बहुभार्य्यस्य अतिचारेण गच्छति।
पुनराधानमत्रैक इच्छन्ति न तु गौतमः॥ ५
दाहयित्वाग्निभिर्भार्य्यां सदृशीं पूर्व्वसंस्थिताम्।
पात्रैश्चाथाग्निमादध्यात् कृतदारोऽविलम्बितः॥ ४
एवंवृत्तां सवर्णां स्त्रीं द्विजातिः पूर्व्वमारिणीम्।
दाहयित्वाग्निहोत्रेण यज्ञपात्रैश्च धर्म्मवित्॥ ६
द्वितीयाञ्चैव यः पत्नीं दहेद्वैतानिकाग्निभिः।
जीवन्त्यां प्रथमायान्तु ब्रह्मघ्नेन समं हि तत्॥ ७
मृतायान्तु द्वितीयायां योऽग्निहोत्रं समुत्सृजेत्।
ब्रह्मोज्झं तं विजानीयाद्यश्च कामात् समुत्सृजेत्॥ ८
मृतायामपि भार्य्यायां वैदिकाग्निं न हि त्यजेत्।
उपाधिनापि तत्कर्म्म यावज्जीवं समापयेत्॥ ९
रामोऽपि कृत्वा सौवर्णां सीतां पत्नीं यशस्विनीम्।
ईजे यज्ञैर्ब्बहुविधैः सह भ्रातृभिरच्युतः॥ १०
यो दहेदग्निहोत्रेण स्वेन भार्य्यां कथञ्चन।
स स्त्री सम्पद्यते तेन भार्य्या वास्य पुमान् भवेत्॥ ११
भार्य्या मरणमापन्ना देशान्तरगतापि वा।
अधिकारी भवेत् पुत्रो महापातकिनि द्विजे॥ १२
मान्या चेन्म्रियते पूर्व्वं भार्य्या पतिविमानिता।
त्रीणि जन्मानि सा पुंस्त्वं पुरुषः स्त्रीत्वमर्हति॥ १३
पूर्व्वैव योनिः पूर्व्वावृत् पुनराधानकर्म्मणि।
विशेषोऽत्राग्न्युपस्थानमाज्याहुत्यष्टकं तथा॥ १४

हुत्वा व्याहृतिहोमान्तमुपतिष्ठेत पावकम् ।
अध्याय: केवलाग्नेय: कस्तेजा मिरमानस: ॥ १५

अग्निमीड़े अग्न आयाह्यग्न आयाहि वीतये ।
तिस्रोऽग्निर्ज्योतिरित्यग्निं दूतमग्ने मृड़ेति च ॥ १६

इत्यष्टावाहुतीर्हुत्वा यथाविध्यनुपूर्व्वश: ।
पूर्णाहुत्यादिकं सर्व्वमन्यत् पूर्व्ववदाचरेत् ॥ १७

अरण्योरल्पमप्यङ्गं यावत् तिष्ठति पूर्व्वयो: ।
न तावत् पुनराधानमन्यारण्योर्विधीयते ॥ १८

विनष्टं स्रुक् स्रुवं न्युजं प्रत्यक्स्थलसुदर्च्चिषि ।
प्रत्यगग्रञ्च मुषलं प्रहरेज्जातवेदसि ॥ १९

इति विंश: खण्ड ॥ २० ॥

एकविंश: खण्ड ।

स्वयं होमासमर्थस्य समीपमुपसर्पणम् ।
तत्राप्यसक्तस्य सत: शयनाच्चोपवेशनम् ॥ १

हुतायां सायमाहुत्यां दुर्व्वलश्चेद्‌गृही भवेत् ।
प्रातर्होमस्तदैव स्याज्जीवेच्चेच्छ्व: पुनर्न वा ॥ २

दुर्व्वलं स्नापयित्वा तु शुद्धचेलाभिसंवृतम् ।
दक्षिणाशिरसं भूमौ बर्हिष्मत्यां निवेशयेत् ॥ ३

घृतेनाभ्यक्तमाप्लुत्य सवस्त्रमुपवीतिनम् ।
चन्दनोक्षितसर्व्वाङ्गं सुमनोभिर्व्विभूषितम् ॥ ४

हिरण्यशकलान्यस्य क्षिप्त्वा च्छिद्रेषु सप्तसु ।
मुखेष्वथापिधायैनं निर्हरेयु: सुतादय: ॥ ५

आमपात्रेऽन्नमादाय प्रेतमग्निपुरःसरम् ।
एकोऽनुगच्छेत् तस्यार्द्धमर्द्धं पथ्युत्सृजेद्भुवि ॥ ६
अर्द्धमादहनं प्राप्त आसीनो दक्षिणामुखः ।
सव्यं जान्वाच्य शनकैः सतिलः पिण्डदानवत् ॥ ७
अथ पुत्रादिराप्लुत्य कुर्य्याद्दारुचयं महत् ।
भूप्रदेशे शुचौ देशे पश्चाच्चित्यादिलक्षणे ॥ ८
तत्रोत्तानं निपात्यैनं दक्षिणाशिरसं मुखे ।
आज्यपूर्णां स्रुचं दद्याद्दक्षिणाग्रां नसि स्रुवम् ॥ ९
पादयोरधरां प्राचीमरणीमुरसीतराम् ।
पार्श्वयोः शूर्पचमसे सव्यदक्षिणयोः क्रमात् ॥ १०
मूषलेन सहान्युब्जमन्तरूर्व्वोरुदूखलम् ।
चक्षौ विलोकमत्रैवमनंस्नुनयनो विभोः ॥ ११
अपसव्येन कृत्वैतद्वाग्यतः पितृदिङ्मुखः ।
अथाग्निं सव्यजान्वक्तो दद्याद्दक्षिणतः शनैः ॥ १२
अस्मात्त्वमधिजातोऽसि त्वदयं जायतां पुनः ।
असौ स्वर्गाय लोकाय स्वाहेति ययुरीरयन् ॥ १३
एवं गृहपतिर्दग्धः सर्व्वं तरति दुष्कृतम् ।
यश्चैनं दाहयेत् सोऽपि प्रजां प्राप्नोत्यनिन्दिताम् ॥ १४
यथा स्वायुधधृक् पान्थो ह्यरण्यान्यपि निर्भयः ।
अतिक्रम्यात्मनोऽभीष्टं स्थानमिष्टञ्च विन्दति ॥ १५
एवमेषोऽग्निमान् यज्ञपात्रायुधविभूषितः ।
लोकानन्यानतिक्रम्य एवं ब्रह्मैव विन्दति ॥ १६

इत्येकविंशः खण्डः ॥ २१ ॥

द्वाविंशः खण्डः ।

अथानवेक्षमेत्यापः सर्व्वं एव शवस्पृशः ।
स्नात्वा सचैलमाचम्य दद्युरस्योदकं स्थले ॥ १

गोत्रनामानुरादान्ते तर्पयामीत्यनन्तरम् ।
दक्षिणाग्रान् कुशान् कृत्वा सतिलन्तु पृथक् पृथक् ॥ २

एवं कृतोदकान् सम्यक् सर्व्वान् शाद्वलसंस्थितान् ।
आप्लुत्य पुनराचान्तान् वदेयुस्तेऽनुयायिनः ॥ ३

मा शोकं कुरुतानित्ये सर्व्वस्मिन् प्राणधर्म्मिणि ।
धर्म्मं कुरुत यत्नेन यो वः सह गमिष्यति ॥ ४

मानुष्ये कदलीस्तम्भे निःसारे सारमार्गणम् ।
यः करोति स सम्मूढ़ो जलबुद्बुदसन्निभे ॥ ५

गन्त्री वसुमती नाशमुदधिर्द्दैवतानि च ।
फेनप्रख्यः कथं नाशं मर्त्त्यलोको न यास्यति ॥ ६

पञ्चधा स भृतः कायो यदि पञ्चत्वमागतः ।
कर्म्मभिः स्वशरीरोत्थैस्तत्र का परिवेदना ॥ ७

सर्व्वे क्षयान्ता निचयाः पतनान्ताः समुच्छ्रयाः ।
संयोगा विप्रयोगान्ता मरणान्तं हि जीवितम् ॥ ८

श्लेष्माश्रु बान्धवैर्मुक्तं प्रेतो भुङ्क्ते यतोऽवशः ।
अतो न रोदितव्यं हि क्रियाः कार्य्याः प्रयत्नतः ॥ ९

एवमुक्ता व्रजेयुस्ते गृहान् बालपुरःसराः ।
स्नानाग्निस्पर्शनाज्याशैः शुध्येयुरितरे कृतैः ॥ १०

इति द्वाविंशः खण्डः ॥ २२ ॥

त्रयोविंशः खण्डः ।

एवमेवाहिताग्नेस्तु पात्रन्यासादिकं भवेत् ।
कृष्णाजिनादिकञ्चात्र विशेषः सूत्रचोदितः ॥ १
विदेशमरणेऽस्थीनि ह्याहृत्याभ्यज्य सर्पिषा ।
दाहयेदूर्णयाच्छाद्य पात्रन्यासादि पूर्व्ववत् ॥ २
अस्थ्नामलाभे पर्णानि सकलान्युक्तयाहृता ।
भर्ज्जयेदस्थिसङ्ख्यानि ततः प्रभृति सूतकम् ॥ ३
महापातकसंयुक्तो दैवात् स्यादग्निमान् यदि ।
पुत्रादिः पालयेदग्निं युक्त आ-दोषसंक्षयात् ॥ ४
प्रायश्चित्तं न कुर्य्याद्यः कुर्व्वन् वा म्रियते यदि ।
गृह्यं निर्व्वापयेच्छ्रौतमप्स्वस्येत् सपरिच्छदम् ॥ ५
सादयेदुभयं वाप्सु अद्भ्योऽग्निरभवद् यतः ।
पात्राणि दद्याद्विप्राय दहेदप्स्वेव वा क्षिपेत् ॥ ६
अनयैवाहृता नारी दग्धव्या या व्यवस्थिता ।
अग्निप्रदानमन्त्रोऽस्या न प्रयोज्य इति स्थितिः ॥ ७
अग्निनैव दहेद्भार्य्यां स्वतन्त्रा पतिता न चेत् ।
तदुत्तरेण पात्राणि दाहयेत् पृथगन्तिके ॥ ८
अपरेद्युस्तृतीये वा अस्थ्नां सञ्चयनं भवेत् ।
यस्तत्र विधिरादिष्ट ऋषिभिः सोऽधुनोच्यते ॥ ९
स्नानं पूर्व्ववत् कृत्वा गव्येन पयसा ततः ।
सिञ्चेदस्थीनि सर्व्वाणि प्राचीनावीत्यभाषयन् ॥ १०
शमीपलाशशाखाभ्यामुद्धृत्योद्धृत्य भस्मनः ।
आज्येनाभ्यज्य गव्येन सेचयेद्गन्धवारिणा ॥ ११

संतृणावसम्पुटं कृत्वा सूत्रेण परिवेष्ट्य च।
खअं खात्वा शुचौ भूमौ निखनेद्दक्षिणामुखः॥ १२
पुरयित्वावटं पङ्कपिण्डश्चैवाक्षसंयुतम्।
हुत्वोपरि समं शेषं कुर्य्यात् पूर्व्वाङ्गकर्म्मणा॥ १३
एवमेवाप्स्वहौताग्नेः प्रेतस्य विधिरिष्यते।
स्त्रीणामिवाग्निदानं स्यादथातोऽनुक्तमुच्यते॥ १४

इति त्रयोविंशः खण्डः॥ २३॥

चतुर्व्विंशः खण्डः।

सूतके कर्म्मणां त्यागः सन्ध्यादीनां विधीयते।
होमः श्रौते तु कर्त्तव्यः शुष्कान्नेनापि वा फलैः॥ १
अकृतं हावयेत् स्मार्त्ते तदभावे कृताकृतम्।
कृतं वा हावयेदन्नमन्वारम्भविधानतः॥ २
कृतमोदनशक्त्वादि तण्डुलादि कृताकृतम्।
व्रीह्यादि चाकृतं प्रोक्तमिति हव्यं त्रिधा बुधैः॥ ३
सूतके च प्रवासेषु चाशक्तौ श्राद्धभोजने।
एवमादिनिमित्तेषु हावयेदिति योजयेत्॥ ४
न त्यजेत् सूतके कर्म्म ब्रह्मचारी स्वकं क्वचित्।
न दीक्षणात् परं यज्ञे न कृच्छ्रादि तपश्चरन्॥ ५
पितर्य्यपि मृते नैषां दोषो भवति कर्हिचित्।
अशौचं कर्म्मणोऽन्ते स्यात् त्र्यहं वा ब्रह्मचारिणः॥ ६
श्राद्धमग्निमतः कार्य्यं दाहादेकादशेऽहनि।
प्रत्याब्दिकन्तु कुर्व्वीत प्रमीताहनि सर्व्वदा॥ ७

द्वादश प्रतिमास्यानि आद्यं षाण्मासिके तथा।
सपिण्डीकरणञ्चैव एतद्वै श्राद्धषोड़शम्॥ ८
एकाहेन तु षण्मासा यदा स्युरपि वा त्रिभिः।
न्यूनाः संवत्सरश्चैव स्यातां षाण्मासिके तदा॥ ९
यानि पञ्चदशाद्यानि अपुत्रस्येतराणि तु।
एकस्मिन्नह्नि देयानि सपुत्रस्यैव सर्व्वदा॥ १०
न योषायाः पतिर्दद्यादपुत्रया अपि क्वचित्।
न पुत्रस्य पिता दद्यान्नानुजस्य तथाग्रजः॥ ११
एकादशेऽह्नि निर्व्वर्त्त्य अर्व्वाग्दर्शाद्यथाविधि।
प्रकुर्व्वीताग्निमान् पुत्रो मातापित्रोः सपिण्डताम्॥ १२
सपिण्डिकरणादूर्द्ध्वं न दद्यात् प्रतिमासिकम्।
एकोद्दिष्टेन विधिना दद्यादित्याह गौतमः॥ १३
कर्षूसमन्वितं मुक्ता यथाद्यं श्राद्धषोड़शम्।
प्रत्याब्दिकञ्च शेषेषु पिण्डाः स्युः षड़िति स्थितिः॥ १४
अर्घ्येऽक्षय्योदके चैव पिण्डदानेऽवने जने।
तन्त्रस्य तु निवृत्तिः स्यात् स्वधावाचन एव च॥ १५
ब्रह्मदण्डादियुक्तानां येषां नास्त्यग्निसत्क्रिया।
श्राद्धादिसत्क्रियाभाजो न भवन्तीह ते क्वचित्॥ १६
इति चतुर्व्विंशः खण्डः॥ २४

पञ्चविंशः खण्डः ।

मन्त्राम्नायेऽग्न इत्येत (त्) पञ्चकं लाघवार्थिभिः ।
पठ्यते तत्प्रयोगे स्यान्मन्त्राणामेव विंशतिः ॥ १

अग्नेः स्थाने वायुचन्द्रसूर्य्या बहुवदूह्य च ।
समस्य पञ्चमीसूक्ते चतुश्चतुरिति श्रुतः ॥ २

प्रथमे पञ्चके पापो लक्ष्मीरिति पदं भवेत् ।
अपि पञ्चसु मन्त्रेषु इति यज्ञविदो विदुः ॥ ३

द्वितीये तु पतिघ्नी स्यादपुत्रेति तृतीयके ।
चतुर्थे त्वपसव्येति इदमाहुतिविंशकम् ॥ ४

धृतिहोमे न प्रयुञ्ज्यात्स्नानामसु तथाष्टसु ।
चतुर्थ्यामग्नय इत्यतस्त्रीनामसु हि हूयते ॥ ५

लताग्रपल्लवो गूढः शुङ्गेति परिकीर्त्यते ।
पतिव्रता व्रतवती ब्रह्मबन्धुस्तथाश्रुतः ॥ ६

अलाटु नीलमित्युक्तं ग्रन्थः स्तबक उच्यते ।
कपुष्णिकाभितः केशा मूर्द्ध्नि पश्चात् कपुच्छलम् ॥ ७

श्वाविच्छलाका शल्ली तथा वीरतरः शरः ।
तिलतण्डुलसम्पाकः कृसरः सोऽभिधीयते ॥ ८

नामधेये मुनिवसूंपश्चाचाबहुवत् सदा ।
यज्ञाश्च पितरो देवा यष्टव्यास्तिथिदेवताः ॥ ९

आग्नेयाद्योऽथ सर्पाद्ये विशाखाद्ये तथैव च ।
आषाढाद्ये धनिष्ठाद्ये आश्विन्याद्ये तथैव च ॥ १०

द्वन्द्वान्येतानि बहुवद्वचाणि जुहुयात् सदा ।
द्वन्द्वद्वयं द्विवच्छेषमवशिष्टान्यथैकवत् ॥ ११

देवता अपि हूयन्ते बहुवत् सर्पवस्तप:।
देवाश्च पितरश्चैव द्विधाभ्यर्थिनो सदा ॥ १२
ब्रह्मचारी समादिष्टो गुरुणा.व्रतकर्मणि।
बाढमोमिति वा ब्रूयात् तथा चैवानुपालयेत् ॥ १३
अग्निस्त्वं वपनं कार्य्यमास्नानाद्ब्रह्मचारिणा।
आशरीरविमोक्षाय ब्रह्मचर्य्यं न चेद्भवेत् ॥ १४
न गात्रोत्सादनं कुर्य्यादनापदि कदाचन।
जलक्रीडामलङ्कारान् व्रती दण्ड इवाप्नुवेत् ॥ १५
देवतानां विपर्य्यासे जुह्वोतिषु कथं भवेत्।
सर्व्वं प्रायश्चित्तं हुत्वा क्रमेण जुहुयात् पुन: ॥ १६
संस्कारा अतिपत्येरन् स्वकालश्चेत् कथञ्चन।
हुत्वैतदेव कर्त्तव्या ये तूपनयनादध: ॥ १७
अनिष्ट्वा नवयज्ञेन नवान्नं योऽत्यकामत:।
वैश्वानरश्चरुस्तस्य प्रायश्चित्तं विधीयते ॥ १८

इति पञ्चविंश: खण्ड: ॥ २५ ॥

षड्विंश: खण्ड:।

चरु: समसनीयो यस्तथा गोयज्ञकर्म्मणि।
वृषभोत्सर्ज्जने चैव अश्वयज्ञे तथैव च ॥ १
श्रावण्यां वा प्रदोषे यो ह्यध्यारम्भे तथैव च।
कथमेतेषु निर्व्वापा: कथञ्चैव.जुहोतय: ॥ २
देवतासङ्ख्यया ग्राह्या निर्व्वपास्तु पृथक् पृथक्।
तूष्णीं द्विरेव गृह्णीयाद्धोमश्चापि पृथक् पृथक् ॥ ३

यावता होमनिर्वृत्तिर्भवेद्यो यत्र कीर्त्तिता।
शेषश्चैव भवेत् किञ्चित् तावन्तं निर्वपेच्चरुम्॥ ४
चरौ समवनीये तु पितृयज्ञे चरौ तथा।
होतव्यं मेक्षणेनाथ उपस्तीर्णाभिघारितम्॥ ५
कालः कात्यायनेनोक्तो विधिश्चैव समासतः।
वृषोत्सर्गे यतो नोऽत्र गोभिलेन तु भाषितः॥ ६
पारिभाषिक एव स्यात् कालो गोवाजियज्ञयोः।
अन्यस्मादुपदेशात्तु प्रस्तरारोहणस्य च॥ ७
अथवा मार्गपाल्येऽह्नि कालो गोयज्ञकर्म्मणः।
नीराजनेऽह्नि वाजानामिति तन्त्रान्तरे विधिः॥ ८
शरद्वसन्तयोः केचिन्नवयज्ञं प्रचक्षते।
धान्यपाकवशादन्ये श्यामाको वनिनः स्मृतः॥ ९
आश्वयुज्यां तथा कृष्यां वास्तुकर्म्मणि याज्ञिकाः।
यज्ञार्थतत्त्ववेत्तारो होममेवं प्रचक्षते॥ १०
द्वे पञ्च द्वे क्रमेणैता हविराहुतयः स्मृताः।
शेषा आज्येन होतव्या इति कात्यायनोऽब्रवीत्॥ ११
पयो यदाज्यसंयुक्तं तत् पृषातकमुच्यते।
दध्येके तदुपासाद्य कर्त्तव्यः पायसश्चरुः॥ १२
व्रीहयः शालयो मुद्गा गोधूमाः सर्षपास्तिलाः।
यवाश्चौषधयः सप्त विपदं घ्नन्ति धारिताः॥ १३
संस्काराः पुरुषस्यैते स्मर्य्यन्ते गौतमादिभिः।
अतोऽष्टकादयः कार्य्याः सर्व्वे कालाक्रमोदिताः॥ १४
सकृदप्यष्टकादीनि कुर्य्यात् कर्म्माणि यो द्विजः।
स पङ्क्तिपावनो भूत्वा लोकान् प्रेति घृतश्चुतः॥ १५

एकाहमपि कर्मस्थो योऽग्निशुश्रूषकः शुचिः ।
नयत्यत्र तद्देवाप्य शताहं दिवि जायते ॥ १६

यस्त्वाधायाग्निमाशाग्च देवादीन्नैभिरिष्टवान् ।
निराकर्त्तामरादीनां स विज्ञेयो निराकृतिः । १७

इति षड्विंशः खण्डः ।

सप्तविंश खण्डः ।

यच्छ्राद्धं कर्मणामादौ या चान्ते दक्षिणा भवेत् ।
अमावास्यां द्वितीयं यदन्वाहार्य्यं तदुच्यते ॥ १

एकसाध्येष्ववर्हिःषु न स्यात् परिसमूहनम् ।
नोदगासादनञ्चैव क्षिप्रहोमा हि ते मताः ॥ २

अभावे व्रीहियवयोर्दध्ना वा पयसाऽपि वा ।
तदभावे यवाग्वा वा जुहुयादुदकेन वा ॥ ३

रौद्रन्तु राक्षसं पित्र्यमासुरञ्चाभिचारिकम् ।
उक्त्वा मन्त्रं स्पृशेदाप आलभ्यात्मानमेव च ॥ ४

यजनीयेऽह्नि सोमश्चेद्वारुण्यां दिशि दृश्यते ।
तत्र व्याहृतिभिर्हुत्वा दण्डं दद्याद्द्विजातये । ५

लवणं मधु मांसञ्च क्षारांशो येन ह्यते ।
उपवासेन भुञ्जीत नोक्तरात्रौ न किञ्चन ॥ ६

स्वकाले सायमाहुत्य अप्राप्तो होतृहव्ययोः
प्राक्प्रातराहुतेः कालः प्रायश्चित्ते हुते सति ॥ ७

प्राक्सायमाहुतेः प्रातर्होमकालानतिक्रमः ।
प्राक्पौर्णमासादर्शीय प्रागदर्शादितरस्य तु ॥ ८

वैश्वदेवे त्वतिक्रान्ते अहोरात्रमभोजनम्।
प्रायश्चित्तमथो हुत्वा पुनः सन्तनुयाद्व्रतम्॥ ९
होमद्वयात्यये दर्शपौर्णमासात्यये तथा।
पुनरेवाग्निमादध्यादिति भार्गवशासनम्॥ १०
अनूचो मानवो ज्ञेय एणः कृष्णमृगः स्मृतः।
रुरुर्गौरमृगः प्रोक्तः शम्बरः शल उच्यते॥ ११
केशान्तिको ब्राह्मणस्य दण्डः कार्य्यः प्रमाणतः।
ललाटसम्मितो राज्ञः स्यात्तु नासान्तिको विशः॥ १२
ऋजवस्ते तु सर्व्वे स्युरव्रणाः सौम्यदर्शनाः।
अनुद्वेगकरा नृणां सत्वचोऽनग्निदूषिताः॥ १३
गोर्विंशिष्टतया विप्रैर्व्वेदेष्वपि निगद्यते।
न ततोऽन्यद्वरं यस्मात्तस्माद्गौर्व्वर उच्यते॥ १४
येषां व्रतानामन्तेषु दक्षिणा न विधीयते।
वरस्तत्र भवेद्दानमपि वाच्छादयेद्गुरुम्॥ १५
अध्यानोच्छासविच्छेदघोषणाध्यापनादिकम्।
प्रमादिकं श्रुतौ यत् स्याद्यातयामत्वकारि तत्॥ १६
प्रत्यब्दं यदुपाकर्म्म सोत्सर्गं विधिवद्द्विजैः।
क्रियते छन्दसां तेन पुनराप्यायनं भवेत्॥ १७
अयातयामैश्छन्दोभिर्यत् कर्म्म क्रियते द्विजैः।
क्रीड़मानमपि सदा तत्तेषां सिद्धिकारकम्॥ १८
गायत्रीञ्च सगायत्रां बार्हस्पत्यमिति त्रिकम्।
शिष्येभ्योऽनध्य विधिवदुपाकुर्य्यात्ततः श्रुतिम्॥ १९
छन्दसामेकविंशानां संहितायां यथाक्रमम्।
तच्छन्दस्काभिरेवर्गभिराद्याभिर्होम इष्यते॥ २०

पर्व्वभिश्चैव गानेषु ब्राह्मणेषुत्तरादिभिः ।
श्रङ्गेषु चर्चामन्त्रेषु इति चष्टिर्जुहोतयः ॥ २१

इति सप्तविंशः खण्डः ॥ २७

अष्टाविंशः खण्डः ।

अक्षतास्तु यवाः प्रोक्ता भृष्टा धाना भवन्ति ते ।
भृष्टास्तु व्रीहयो लाजा घटः स्थालिक उच्यते ॥ १
नाधीयीत रहस्यानि सोत्तराणि विचक्षणः ।
न चोपनिषदश्चैव षण्मासान् दक्षिणायनात् ॥ २
उपाकृत्योदगयने ततोऽधीयीत धर्म्मवित् ।
उत्सर्गश्चैव एवैषां तैष्यां प्रोष्ठपदेऽपि वा ॥ ३
अज्ञातव्यञ्जना लोम्नी न तया सह संविशेत् ।
अयुग्मूः कालवन्ध्याया जाता तां न विवाहयेत् ॥ ४
संसक्तपदविन्यासस्त्रिपदः प्रक्रमः स्मृतः ।
स्मार्त्ते कर्म्मणि सर्व्वत्र श्रौते त्वध्वर्य्युणोदितः ॥ ५
यस्यां दिशि बलिं दद्यात्तामेवाभिमुखो बलिम् ।
अवर्षाकर्म्मणि भवेन्नाग्निकर्म्म न सर्व्वदा ॥ ६
बलिश्चैवस्य हवनमग्निप्रणयनं तथा ।
प्रत्यहं न भवेयातामुल्मुकन्तु भवेत् सदा ॥ ७
पृषातकप्रेपणयोर्नवस्य हविषस्तथा ।
शिष्टस्य प्राशने मन्त्रस्तत्र सर्व्वेऽधिकारिणः ॥ ८
ब्राह्मणानामसान्निध्ये स्वयमेव पृषातकम् ।
अवेक्षेतविषः शेषं नवयज्ञेऽपि भक्षयेत् ॥ ९

सकला बदरीशाखा कलवत्यभिधीयते।
धनाविसिकताशङ्खाः स्मृता ज तुशिलास्तु ताः॥ १०
नष्टो विनष्टो मणिकः शिलानाशे तथैव च।
तदेवाहृत्य संस्कार्य्यो नापेक्षेदाग्रहायणीम्॥ ११
श्रवणाकर्म्म लुप्तञ्चेत् कथञ्चित् सूतकादिना।
आग्रहायणिकं कुर्य्याद्दलिवर्ज्जमशेषतः॥ १२
ऊर्द्ध्वं स्वस्तरशायी स्यान्मासमर्द्धमथापि वा।
सप्तरात्रं त्रिरात्रं वा एकां वा सद्य एव वा॥ १३
नोर्द्ध्वं मन्त्रप्रयोगः स्यान्नाग्न्यागारं नियम्यते।
नाहतास्तरणञ्चैव न पार्श्वस्यापि दक्षिणम्॥ १४
दृढश्चेदाग्रहायण्यामाहृत्तावपि कर्म्मणः।
कुम्भो मन्त्रवदासिञ्चेत् प्रतिकुम्भमृचं पठेत्॥ १५
सत्यानां यो विघातः स्यात् स बाधो बहुभिः स्मृतः।
प्राणसम्मित इत्यादिर्वामिष्ठं बाधितं यथा॥ १६
विरोधो यत्र वाक्यानां प्रमाणं तत्र भूयसाम्।
तुल्यप्रमाणकत्वे तु न्याय एवं प्रकीर्त्तितः॥ १७
वंशयन्त्रं करतलमपूपा मण्डकाः स्मृताः।
पालाशा गोलकाश्चैव लोहचूर्णञ्च चीवरम्॥ १८
स्वगृह्यनामिकाग्रेण क्वचिदालोकयन्नपि।
अनुमन्त्रणीयं सर्व्वञ्च सदैवमनुमन्त्रयेत्॥ १९

इत्यष्टाविंशः खण्डः॥ २८॥

एकोनत्रिंशः खण्डः ।

चालनं दर्भकूर्च्चेन सर्व्वत्र स्रोतसां पशोः ।
तूष्णीमिच्छाक्रमेण स्यादवसार्थे पार्श्वदारुणी ॥ १
सप्त तावन्मूर्द्धन्यानि तथा स्तनचतुष्टयम् ।
नाभिः श्रोणिरपानञ्च गोषातांसि चतुर्द्दश ॥ २
छुरी मांसावदानार्थः कर्त्तव्या शिष्टकदाहृता ।
वसामादाय जुहुयात् तत्र मन्त्रं समापयेत् ॥ ३
हृज्जिह्वा क्रोड़मस्थीनि यकृद्वृक्कौ गुदं स्तनाः ।
श्रोणिस्कन्धसटापार्श्वं पश्वङ्गानि प्रचक्षते ॥ ४
एकादशानामङ्गानामवदानानि सङ्ख्यया ।
पार्श्वस्य वृक्कसक्थ्नोश्च द्वित्वादाहुश्चतुर्द्दश ॥ ५
चरितार्था श्रुतिः कार्य्या यस्मादप्यनुकल्पशः ।
अतोऽष्टर्च्चेन होमः स्याच्छागपक्षे चरावपि ॥ ६
अवदानानि यावन्ति क्रियेरन् प्राप्तये पशोः ।
तावतः पायसान् पिण्डान् पश्वभावेऽपि कारयेत् ॥ ७
उद्धनव्यञ्जनार्थन्तु पश्वाभावेऽपि पायसम् ।
सद्रूपं श्रपयेत् तद्वदन्व ष्टक्येऽपि कर्म्मणि ॥ ८
प्राधान्यं पिण्डदानस्य केचिदाहुर्मनीषिणः ।
गयादौ पिण्डमात्रस्य दीयमानत्वदर्शनात् ॥ ९
भोजनस्य प्रधानत्वं वदन्त्यन्ये महर्षयः ।
ब्राह्मणस्य परीक्षायां महायत्नप्रदर्शनात् ॥ १०
आमश्राद्धविधानस्य विना पिण्डैः क्रियाविधिः ।
तदालभ्यःप्यनध्यायविधानश्रवणादपि ॥ ११

विद्वन्मतमुपादाय ममाप्येतद्धृदि स्थितम्।
प्रधानमुभयोर्यस्मात् तस्मादेष समुच्चयः॥ १२
प्राचीनावीतिना कार्य्यं पित्र्येषु प्रोक्षणं पशोः।
दक्षिणोद्वासनान्तञ्च चरोर्निर्व्वपणादिकम्॥ १३
सव्ययत्वावदानानां प्रधानार्थो न चेतरः।
प्रधानं हवनञ्चैव शेषं प्रकृतिवद्भवेत्॥ १४
द्वीपमुन्नतमाख्यातं शाला चैवेष्टका स्मृता।
कौलिनं सजलं प्रोक्तं दूरखातोदको मरुः॥ १५
द्वारगवाक्षस्तम्भैः कर्णमभित्यन्तकोणवेधैश्च।
निष्टं वास्तुद्वारं विद्यमनाक्रान्तमार्य्यैश्च॥ १६
वयस्क्रमाविति श्रीर्ह्रीश्चेति यवांस्तथा।
अमावित्यत्र नामोक्तान् जुहुयात् क्षिप्रहोमवत्॥ १७
साक्षतं सुमनोयुक्तमुदकं दधिसंयुतम्।
अर्घ्यं दधिमधुभ्याञ्च मधुपर्को विधीयते॥ १८
कांस्येनैवार्हणीयस्य निनयेदर्घ्यमञ्जलौ।
कांस्यापिधानं कांस्यस्थं मधुपर्कं समर्पयेत्॥ १९

इत्येकोनत्रिंशः खण्डः॥ २९

इति कात्यायनविरचिते कर्म्मप्रदीपे तृतीयः प्रपाठकः॥

बृहस्पतिसंहिता।

इष्ट्वा क्रतुशतं राजा समाप्तवरदक्षिणम्।
मघवान् वाग्विदां श्रेष्ठं पर्य्यपृच्छद् बृहस्पतिम्॥ १
भगवन् केन दानेन सर्व्वतः सुखमेधते।
यद्दत्तं यन्महार्घञ्च तन्मे ब्रूहि महातपः॥ २
एवमिन्द्रेण पृष्टोऽसौ देवदेवपुरोहितः।
वाचस्पतिर्म्महाप्राज्ञो बृहस्पतिरुवाच ह॥ ३
सुवर्णदानं गोदानं भूमिदानञ्च वासव।
एतत् प्रयच्छमानस्तु सर्व्वपापैः प्रमुच्यते॥ ४
सुवर्णं रजतं वस्त्रं मणिरत्नञ्च वासव।
सर्व्वमेव भवेद्दत्तं वसुधां यः प्रयच्छति॥ ५
फालाकृष्टां महीं दत्त्वा सबीजां शस्यशालिनीम्।
यावत् सूर्य्यकरा लोकास्तावत् स्वर्गे महीयते॥ ६
यत्किञ्चित् कुरुते पापं पुरुषो वृत्तिकर्षितः।
अपि गोचर्म्ममात्रेण भूमिदानेन शुध्यति॥ ७
दशहस्तेन दण्डेन त्रिंशद्दण्डानि वर्त्तनम्।
दश तान्येव विस्तारो गोचर्म्मैतन्महाफलम्॥ ८
सवृषं गोसहस्रञ्च यत्र तिष्ठत्यतन्द्रितम्।
बालवत्सप्रसूतानां तद्गोचर्म्म इति स्मृतम्॥ ९
विप्राय दद्याच्च गुणान्विताय तपोनियुक्ताय जितेन्द्रियाय।
यावन्मही तिष्ठति सागरान्ता तावत् फलं तस्य भवेदनन्तम्॥

यथा बीजानि रोहन्ति प्रकीर्णानि महीतले।
एवं पुण्याः प्ररोहन्ति भूमिदानसमार्ज्जिताः॥ ११
यथाप्सु पतितः सद्यस्तैलबिन्दुः प्रसर्पति।
एवं भूमिकृतं दानं शस्ये शस्ये प्ररोहति॥ १२
अन्नदाः सुखिनो नित्यं वस्त्रदश्चैव रूपवान्।
स नरः सर्व्वदा भूपो यो ददाति वसुन्धराम्॥ १३
यथा गौर्भरते वत्सं क्षीरमुत्सृज्य क्षीरिणी।
एवं दत्ता सहस्राक्ष भूमिर्भरति भूमिदम्॥ १४
शङ्खं भद्रासनं छत्रं चरस्थावरवारणाः।
भूमिदानस्य पुण्यानि फलं स्वर्गः पुरन्दर॥ १५
आदित्यो वरुणो विष्णुर्ब्रह्मा सोमो हुताशनः।
शूलपाणिश्च भगवानभिनन्दति भूमिदम्॥ १६
आस्फोटयन्ति पितरः प्रहर्षन्ति पितामहाः।
भूमिदाता कुले जातः स नस्त्राता भविष्यति॥ १७
त्रीण्याहुरतिदानानि गावः पृथ्वी सरस्वती।
तारयन्ति हि दातारं सर्व्वात् पापादसंशयम्॥ १८
प्रावृता वस्त्रदा यान्ति नग्ना यान्ति त्ववस्त्रदाः।
तृप्ता यान्त्यन्नदातारः क्षुधिता यान्त्यनन्नदाः॥ १९
काङ्क्षन्ति पितरः सर्व्वे नरकाद्भयभीरवः।
गयां यो यास्यति पुत्रः स नस्त्राता भविष्यति॥ २०
एष्टव्या बहवः पुत्राः यद्येकोऽपि गयां व्रजेत्।
यजेत वाश्वमेधेन नीलं वा वृषमुत्सृजेत्॥ २१
लोहितो यस्तु वर्णेन पुच्छाग्रे यस्तु पाण्डुरः।
श्वेतः खुरविषाणाभ्यां स नीलो वृष उच्यते॥ २२

नील: पाण्डुरलाङ्गूलस्तृणमुद्धरते तु य: ।
षष्टिर्व्वर्षसहस्राणि पितरस्तेन तर्पिता: ॥ २३
यच्च शृङ्गगतं पङ्कं कुलात्तिष्ठति चोद्धृतम् ।
पितरस्तस्य गच्छन्ति सोमलोकं शुभाद्युतिम् ॥ २४
पृथ्वो यदोर्हिलीपस्य नृगस्य नहुषस्य च ।
अन्येषाञ्च नरेन्द्राणां पुनरन्या भविष्यति ॥ २५
बहुभिर्व्वसुधा दत्ता राजभि: सगरादिभि: ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ २६
यस्तु ब्रह्मघ्न: स्त्रीघ्नो वा यस्तु वै पितृघातक: ।
गवां शतसहस्राणां हन्ता भवति दुष्कृती ॥ २७
स्वदत्तां परदत्तां वा यो हरेच्च वसुन्धराम् ।
स्वविष्ठायां क्रिमिर्भूत्वा पितृभि: सह पच्यते ॥ २८
आक्षेप्ता चानुमन्ता च तमेव नरकं व्रजेत् ॥ २९
भूमिदो भूमिहर्त्ता च नापरं पुण्यपापयो: ।
ऊर्द्धाधो वावतिष्ठेत यावदाभूतसंप्लवम् ॥ ३०
अग्नेरपत्यं प्रथमं हिरण्यं भूर्वैष्णवी सूर्य्यसुताश्च गाव: ।
लोकास्त्रयस्तेन भवन्ति दत्ता य: काञ्चनं
गाञ्च महीञ्च दद्यात् ॥ ३१
षड़शीतिसहस्राणां योजनानां वसुन्धराम् ।
स्वतो दत्ता तु सर्व्वत्र सर्व्वकामप्रदायिनी ॥ ३२
भूमिं य: प्रतिगृह्णाति भूमिं यस्तु प्रयच्छति ।
उभौ तौ पुण्यकर्म्माणौ नियतं स्वर्गगामिनौ ॥ ३३
सर्व्वेषामेव दानानामेकजन्मानुगं फलम् ।
हाटकक्षितिगौरीणां सप्तजन्मानुगं फलम् ॥ ३४

यो न हिंस्यादहं ह्यात्मा भूतग्रामं चतुर्व्विधम्।
तस्य देहाद्वियुक्तस्य भयं नास्ति कदाचन॥ ३५
अन्यायेन हृता भूमिर्यैर्नरैरपहारिता।
हरतो हारयन्तश्च हन्युस्ते सप्तमं कुलम्॥ ३६
हरते हरयेद्यस्तु मन्दबुद्धिस्तमोवृतः।
स बद्धो वारुणैः पाशैस्तिर्य्यग्योनिषु जायते॥ ३७
अश्रुभिः पतितैस्तेषां दानानामपकीर्त्तनम्।
ब्राह्मणस्य हृते चेत्रे हतं त्रिपुरुषं कुलम्॥ ३८
वापीकूपसहस्रेण अश्वमेधशतेन च।
गवां कोटिप्रदानेन भूमिहर्त्ता न शुध्यति॥ ३९
गामेकां स्वर्णमेकं वा भूमेरप्यर्द्धमङ्गुलम्।
हन्वन्नरकमायाति यावदाभूतसंप्लवम्॥ ४०
अर्द्धाङ्गुलस्य सीमाया हरणेन प्रणश्यति।
गोवीथीं ग्रामरथ्याञ्च श्मशानं गोकुलं तथा॥ ४१
सम्पीड्य नरकं याति यावदाभूतसंप्लवम्।
ऊषरे निर्ज्जले स्थाने प्रास्तं शस्यं विसर्ज्जयेत्॥ ४२
जलाधारश्च कर्त्तव्यो व्यासस्य वचनं यथा।
पञ्च कन्यानृते हन्ति दश हन्ति गवानृते॥ ४३
शतमश्वानृते हन्ति सहस्रं पुरुषानृते।
हन्ति जातानजातांश्च हिरण्यार्थेऽनृतं वदेत्॥ ४४
सर्व्वं भूम्यनृते हन्ति मास्म भूम्यनृतं वदीः।
ब्रह्मस्वे मा रतिं कुर्य्याः प्राणैः कण्ठगतैरपि॥ ४५
अनौषधमभेषजं विषमं तद्धलाहलम्।
न विषं विषमित्याहुर्ब्रह्मस्वं विषमुच्यते॥ ४६

विषमेकाकिनं हन्ति ब्रह्मस्वः पुत्रपौत्रकम्।
लौहचूर्णाश्मचूर्णञ्च विषञ्च जरयेन्नरः॥ ४७
ब्रह्मस्वं त्रिषु लोकेषु कः पुमान् जरयिष्यति।
मन्युप्रहरणा विप्रा राजानः शस्त्रपाणयः॥ ४८
शस्त्रमेकाकिनं हन्ति विप्रमन्युः कुलक्षयम्।
मन्युप्रहरणा विप्राश्चक्रप्रहरणो हरिः॥ ४९
चक्रात् तीव्रतरो मन्युस्तस्माद्विप्रं न कोपयेत्।
अग्निदग्धाः प्ररोहन्ति सूर्य्यदग्धास्तथैव च॥ ५०
मन्युदग्धस्य विप्राणामङ्कुरो न प्ररोहति।
अग्निर्दहति तेजसा सूर्य्यो दहति रश्मिभिः॥ ५१
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ब्रह्मस्वेन तु यत् सौख्यं देवस्वेन तु या रतिः॥ ५२
तद्धनं कुलनाशाय भवत्यात्मविनाशकम्।
ब्रह्मस्वं ब्रह्महत्या च दरिद्रस्य च यद्धनम्॥ ५३
गुरुमित्रहिरण्यञ्च स्वर्गस्थमपि पीड़येत्।
ब्रह्मस्वेन तु यच्छिद्रं तच्छिद्रं न प्ररोहति॥ ५४
प्रच्छादयति तच्छिद्रमन्यत्र तु विसर्पति।
ब्रह्मस्वेन तु पुष्टानि साधनानि बलानि च॥ ५५
संग्रामे तानि लीयन्ते सिकतासु यथोदकम्।
श्रोत्रियाय कुलीनाय दरिद्राय च वासव॥ ५६
सन्तुष्टाय विनीताय सर्व्वभूतहिताय च।
वेदाभ्यासस्तपो ज्ञानमिन्द्रियाणाञ्च संयमः॥ ५७
ईदृशाय सुरश्रेष्ठ यद्दत्तं हि तदक्षयम्।
आमपात्रे यथा न्यस्तं क्षीरं दधि घृतं मधु॥ ५८

विनश्येत् पात्रदौर्ब्बल्यात् तच्च पात्रं विनश्यति।
एवं गाश्च हिरण्यञ्च वस्त्रमश्वं महीं तिलान्॥ ५९
अविद्वान् प्रतिगृह्णाति भस्मीभवति काष्ठवत्।
यस्य चैव गृहे मूर्खो दूरे चापि बहुश्रुतः॥ ६०
बहुश्रुताय दातव्यं नास्ति मूर्खे व्यतिक्रमः।
कुलं तारयते धीरः सप्त सप्त च वासव॥ ६१
यस्तटाकं नवं कुर्य्यात् पुराणं वापि खानयेत्।
स सर्व्वं कुलमुद्धृत्य स्वर्गं लोके महीयते॥ ६२
वापीकूपतड़ागानि उद्यानोपवनानि च।
पुनःसंस्कारकर्त्ता च लभते मौलिकं फलम्॥ ६३
निदाघकाले पानीयं यस्य तिष्ठति वासव।
स दुर्गं विषमं कृत्स्नं न कदाचिदवाप्नुयात्॥ ६४
एकाहन्तु स्थितं तोयं पृथिव्यां राजसत्तम।
कुलानि तारयेत् तस्य सप्त सप्त पराण्यपि॥ ६५
दीपालोकप्रदानेन वपुष्मान् स भवेन्नरः।
प्रेक्षणीयप्रदानेन स्मृतिं मेधाञ्च विन्दति॥ ६६
कृत्वापि पापकर्म्माणि यो दद्यादन्नमर्थिने।
ब्राह्मणाय विशेषेण न स पापेन लिप्यते॥ ६७
भूमिर्गावस्तथा दाराः प्रसह्य ह्रियते यदा।
न चावेदयते यस्तु तमाहुर्ब्रह्मघातकम्॥ ६८
निवेदितस्तु राजा वै ब्राह्मणैर्मन्युपीड़ितैः।
तं न तारयते यस्तु तमाहुर्ब्रह्मघातकम्॥ ६९
उपस्थिते विवाहे च यज्ञे दाने च वासव।
मोहाच्चलति विघ्नं यः स मृतो जायते कृमिः॥ ७०

धनं फलति दानेन जीवितं जीवरक्षणात्।
रूपमैश्वर्य्यमारोग्यमहिंसाफलमश्नुते ॥ ७१
फलमूलाशनात् पूज्यं स्वर्गं सत्येन लभ्यते।
प्रायोपवेशनाद्राज्यं सर्व्वत्र सुखमश्नुते ॥ ७२
गवाद्यशक्रदीक्षायाः स्वर्गगामी तृणाशनः।
स्त्रियस्त्रिषवणस्नायी वायुं पीत्वा क्रतुं लभेत् ॥ ७३
नित्यस्नायी भवेदर्क्कं सन्ध्ये द्वे च जपन् द्विजः।
न तत् साधयते राज्यं नाकपृष्ठमनाशके ॥ ७४
अग्निप्रवेशे नियतं ब्रह्मलोके महीयते।
रत्नानां प्रतिसंहारे पशून् पुत्रांश्च विन्दति ॥ ७५
नाके चिरं स वसते उपवासी च यो भवेत्।
सततञ्चैकशायी यः स लभेदीप्सितां गतिम् ॥ ७६
वीरासनं वीरशय्यां वीरस्थानमुपाश्रितः।
अक्षयास्तस्य लोकाः स्युः सर्व्वकामगमास्तथा ॥ ७७
उपवासश्च दीक्षाश्च अभिषेकश्च वासव।
कृत्वा द्वादश वर्षाणि वीरस्थानाद्विशिष्यते ॥ ७८
अधीत्य सर्व्ववेदान् वै सद्यो दुःखात्प्रमुच्यते।
पावनं चरते धर्म्मं स्वर्गे लोके महीयते ॥ ७९
बृहस्पतिमतं पुण्यं ये पठन्ति द्विजातयः।
चत्वारि तेषां वर्द्धन्ते आयुर्विद्या यशो बलम् ॥ ८०

इति बृहस्पतिसंहिता।

दक्षसंहिता ।

प्रथमोऽध्यायः ।

सर्व्वधर्म्मार्थतत्त्वज्ञः सर्व्ववेदविदां वरः ।
पारगः सर्व्वविद्यानां दक्षो नाम प्रजापतिः ॥ १
उत्पत्तिः प्रलयश्चैव स्थितिः संहार एव च ।
आत्मा चात्मनि तिष्ठेत आत्मा ब्रह्मण्यवस्थितः ॥ २
ब्रह्मचारी गृहस्थश्च वानप्रस्थो यतिस्तथा ।
एतेषान्तु हितार्थाय दक्षः शास्त्रमकल्पयत् ॥ ३
जातमात्रः शिशुस्तावद्यावदष्टौ समा वयः ।
स हि गर्भसमो ज्ञेयो व्यक्तिमात्रप्रदर्शितः ॥ ४
भक्ष्याभक्ष्ये तथा पेये वाच्यावाच्ये तथानृते ।
तस्मिन् काले न दोषोऽस्ति स यावन्नोपनीयते ॥ ५
उपनीतस्य दोषोऽस्ति क्रियमाणैर्विगर्हितैः ।
अप्राप्तव्यवहारोऽसौ यावत् षोड़शवार्षिकः ॥ ६
स्वीकरोति यदा वेदं चरेद्वेदव्रतानि च ।
ब्रह्मचारी भवेत् तावदूर्द्ध्वं स्नातो भवेद्गृही ॥ ७
द्विविधो ब्रह्मचारी तु स्मृतः शास्त्रे मनीषिभिः ।
उपकुर्व्वाणकस्त्वाद्यो द्वितीयो नैष्ठिकः स्मृतः ॥ ८
यो गृहाश्रममास्थाय ब्रह्मचारी भवेत् पुनः ।
न यतिर्न वनस्थश्च सर्व्वाश्रमविवर्ज्जितः ॥ ९
अनाश्रमी न तिष्ठेत्तु दिनमेकमपि द्विजः ।
आश्रमेण विना तिष्ठन् प्रायश्चित्तीयते हि सः ॥ १०

जपे होमे तथा दाने स्वाध्याये चरतिस्तु यः।
नासौ तत्फलम प्राति कुर्व्वाणोऽप्याश्रमाद्गतः।
त्रयाणामानुलोम्यं हि प्रातिलोम्यं न विद्यते॥ ११
प्रातिलोम्येन यो याति न तस्मात् पापकृत्तमः।
मेखलाजिनदण्डेन ब्रह्मचारी तु लक्ष्यते॥ १२
गृहस्था देवयज्ञाद्यैर्नखलोम्ना वनाश्रित।
त्रिदण्डेन यतिश्चैव लक्षणानि पृथक् पृथक्॥ १३
यस्यतल्लक्षणं नास्ति प्रायश्चित्ती न चाश्रमी।
उक्तकर्म्मक्रमेणोक्ता न कालो मुनिभिः स्मृतः॥ १४
द्विजानान्तु हितार्थाय दक्षस्तु स्वयमब्रवीत्॥ १५

इति दाक्षे धर्म्मशास्त्रे प्रथमोऽध्यायः॥ १॥

द्वितीयोऽध्यायः।

प्रातरुत्थाय कर्त्तव्यं यद्द्विजेन दिने दिने।
तत् सर्व्वं सम्प्रवक्ष्यामि द्विजानामुपकारकम्॥ १
उदयास्तमयं यावन्न विप्रः क्षणिको भवेत्।
नित्यनैमित्तिकैर्युक्तः काम्यैश्चान्यैरगर्हितः॥ २
यः स्वकर्म्म परित्यज्य यदन्यत् कुरुते द्विजः।
अज्ञानादथवा मोहात् स तेन पतितो भवेत्॥ ३
दिवसस्याद्यभागे तु कृत्यं तस्योपदिश्यते।
द्वितीये च तृतीये च चतुर्थे पञ्चमे तथा॥ ४
षष्ठे च सप्तमे चैव अष्टमे च पृथक् पृथक्।
विभागेष्वेषु यत् कर्म्म तत् प्रवक्ष्याम्यशेषतः॥ ५

उष:काले तु सम्प्राप्ते शौचं कृत्वा यथार्थवत्।
तत: स्नानं प्रकुर्व्वीत दन्तधावनपूर्व्वकम्॥ ६
अत्यन्तमलिन: कायो नवच्छिद्रसमन्वित:।
स्रवत्येष दिवारात्रौ प्रात:स्नानं विशोधनम्॥ ७
क्लिद्यन्ति हि प्रसुप्तस्य इन्द्रियाणि स्रवन्ति च।
अङ्गानि समतां यान्ति उत्तमान्यधमै: सह॥ ८
नानास्वेदसमाकीर्ण: शयनादुत्थित: पुमान्।
अस्नात्वा नाचरेत् कर्म्म जपहोमादि किञ्चन॥ ९
प्रातरुत्थाय यो विप्र: प्रात:स्नायी भवेत् सदा।
समस्तजन्मजं पापं त्रिभिर्व्वर्षैर्व्यपोहति॥ १०
उषस्युषसि यत् स्नानं सन्ध्यायामुदिते रवौ।
प्राजापत्येन तत्तुल्यं महापातकनाशनम्॥ ११
प्रात:स्नानं प्रशंसन्ति दृष्टादृष्टकरं हि तत्।
सर्व्वमर्हति पूतात्मा प्रात:स्नायी जपादिकम्॥ १२
स्नानादनन्तरं तावदुपस्पर्शनमुच्यते।
अनेन तु विधानेन आचान्त: शुचितामियात्॥ १३
प्रक्षाल्य पादौ हस्तौ च त्रि: पिबेदम्बु वीक्षितम्।
संवृत्याङ्गुष्ठमूलेन द्वि: प्रमृज्यात्ततो मुखम्॥ १४
संहृत्य तिसृभि: पूर्व्वमास्यमेवमुपस्पृशेत्।
तत: पादौ समभ्युक्ष्य अङ्गानि समुपस्पृशेत्॥ १५
अङ्गुष्ठेन प्रदेशिन्या घ्राणं पश्चादनन्तरम्।
अङ्गुष्ठानामिकाभ्याञ्च चक्षु:श्रोत्रे पुन:पुन:॥ १६
कनिष्ठाङ्गुष्ठया नाभिं हृदयञ्च तलेन वै।
सर्व्वाभिस्तु शिर: पश्चाद्बाहू चाग्रेण संस्पृशेत्॥ १७

सन्ध्यायाश्च प्रभाते च मध्याह्ने च ततः पुनः।
सन्ध्यां नोपासते यस्तु ब्राह्मणो हि विशेषतः।
स जीवन्नेव शूद्रः स्यान्मृतः श्वा चैव जायते॥ १८
सन्ध्याहीनोऽशुचिर्नित्यमनर्हः सर्व्वकर्म्मसु।
यदन्यत् कुरुते कर्म्म न तस्य फलमश्नुते॥ १९
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स्वयं होमे फलं यत्तु तदन्येन न जायते॥ २०
ऋत्विक्पुत्रो गुरुर्भ्राता भागिनेयोऽथ विट्पतिः।
एभिरेव हुतं यत्तु तद्धुतं स्वयमेव हि॥ २१
देवकार्य्यं ततः कृत्वा गुरुमङ्गलवीक्षणम्।
देवकार्य्याणि पूर्व्वाह्ने मनुष्याणाञ्च मध्यमे॥ २२
पितृणामपराह्ने च कार्य्याण्येतानि यत्नतः॥ २३
पौर्व्वाह्णिकन्तु यत् कर्म्म यदि तत् सायमाचरेत्।
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दिवसस्याद्यभागे तु सर्व्वमेतद्विधीयते।
द्वितीये च तथा भागे वेदाभ्यासो विधीयते॥ २५
वेदाभ्यासो हि विप्राणां परमं तप उच्यते।
ब्रह्मयज्ञः स विज्ञेयः षड़ङ्गसहितस्तु सः॥ २६
वेदस्वीकरणं पूर्व्वं विचारोऽभ्यसनं जपः।
ततो दानञ्च शिष्येभ्यो वेदाभ्यासो हि पञ्चधा॥ २७
समित् पुष्पकुशादीनां स कालः समुदाहृतः।
तृतीये चैव भागे तु पोष्यवर्गार्थसाधनम्॥ २८
पिता माता गुरुर्भार्य्या प्रजा दीनाः समाश्रिताः।
अभ्यागतोऽतिथिश्चाग्निः पोष्यवर्ग उदाहृतः॥ २९

ज्ञातिर्बन्धुजनः क्षीणस्तथानाथः समाश्रितः।
अन्योऽप्यधनयुक्तश्च पोष्यवर्ग उदाहृतः॥ ३०
भरणं पोष्यवर्गस्य प्रशस्तं स्वर्गसाधनम्।
नरकं पीड़ने चास्य तस्माद्यत्नेन तं भरेत्॥ ३१
सार्व्वभौतिकमन्नाद्यं कर्त्तव्यन्तु विशेषतः।
ज्ञानविद्भ्यः प्रदातव्यमन्यथा नरकं व्रजेत्॥ ३२
स जीवति य एवैको बहुभिश्चोपजीव्यते।
जीवन्तो मृतकाश्चान्ये य आत्मम्भरयो नराः॥ ३३
बह्वर्थे जीव्यते कश्चित् कुटुम्बार्थे तथा परः।
आत्मार्थेऽन्यो न शक्नोति स्वोदरेणापि दुःखितः॥ ३४
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अदत्तदाना जायन्ते परभाग्योपजीविनः॥ ३५
यद्ददाति विशिष्टेभ्यो यज्जुहोति दिने दिने।
तत्तु वित्तमहं मन्ये शेषं कस्यापि रक्षति।
चतुर्थे च तथा भागे स्नानार्थं मृदमाहरेत्॥ ३६
तिलपुष्पकुशादीनि स्नानञ्चाकृत्रिमे जले।
नित्यं नैमित्तिकं काम्यं त्रिविधं स्नानमुच्यते॥ ३७
तेषां मध्ये तु यन्नित्यं तत् पुनर्भिद्यते त्रिधा।
मलापहरणं पश्चान्मन्त्रवत्तु जले स्मृतम्॥ ३८
सन्ध्यास्नानमुभाभ्याञ्च स्नानभेदाः प्रकीर्त्तिताः।
मार्ज्जनं जलमध्ये तु प्राणायामो यतस्ततः॥ ३९
उपस्थानं ततः पश्चात् सावित्र्या जप उच्यते।
सविता देवता यस्या मुखमग्निस्त्रिधा स्थितः॥ ४०

विश्वामित्र ऋषिश्छन्दो गायत्री सा विशिष्यते।
पञ्चमे च तथा भागे संविभागो यथार्हतः॥ ४१
पितृदेवमनुष्याणां कीटानाञ्चोपदिश्यते।
देवैश्चैव मनुष्यैश्च तिर्य्यग्भिश्चोपजीव्यते॥ ४२
गृहस्थः प्रत्यहं यस्मात्तस्माज्ज्येष्ठाश्रमो गृही।
त्रयाणामाश्रमाणान्तु गृहस्थो योनिरुच्यते॥ ४३
तेनैव सीदमानेन सीदन्तीहेतरे त्रयः।
मूलप्राणो भवेत् स्कन्धः स्कन्धाच्छाखाः सपल्लवाः॥ ४४
मूलेनैव विनष्टेन सर्व्वमेतद्विनश्यति।
तस्मात् सर्व्वप्रयत्नेन रक्षितव्यो गृहाश्रमी॥ ४५
राज्ञा चान्यैस्त्रिभिः पूज्या माननीयश्च सर्व्वदा।
गृहस्थोऽपि क्रियायुक्तो न गृहेण गृहाश्रमी॥ ४६
न चैव पुत्रदारेण स्वकर्म्मपरिवर्ज्जितः।
अस्नात्वा चाप्यहुत्वा चाजप्त्वादत्त्वा च मानवः॥ ४७
देवादीनामृणी भूत्वा नरकं प्रतिपद्यते।
एक एव हि भुङ्क्तेऽन्नमपरोऽन्नेन भुज्यते॥ ४८
न भुज्यते स एवैको यो भुङ्क्तेऽन्नं स साक्षिणा।
विभागशीलो यो नित्यं क्षमायुक्तो दयापरः॥ ४९
देवतातिथिभक्तश्च गृहस्थः स तु धार्म्मिकः।
दया लज्जा क्षमा श्रद्धा प्रज्ञा योगः कृतज्ञता॥ ५०
एते यस्य गुणाः सन्ति स गृही मुख्य उच्यते।
संविभागं ततः कृत्वा गृहस्थः शेषभुग्भवेत्॥ ५१
भुक्त्वा तु सुखमास्थाय तदन्नं परिणामयेत्।
इतिहासपुराणाद्यैः षष्ठञ्च सप्तमं नयेत्॥ ५२

पञ्चमे लोकयात्रा तु वहिः सन्ध्या ततः पुनः ।
होमो भोजनकञ्चैव यच्चान्यद्गृहकृत्यकम् ॥ ५३
कृत्वा चैवं ततः पश्चात् स्वाध्यायं किञ्चिदाहरेत् ।
प्रदोषपश्चिमौ यामौ वेदाभ्यासेन तौ नयेत् ॥ ५४
यामद्वयं शयानो हि ब्रह्मभूयाय कल्पते ।
नैमित्तिकानि काम्यानि निपतन्ति यथा यथा ॥ ५५
तथा तथैव कार्य्याणि न कालस्तु विधीयते ।
अस्मिन्नेव प्रयुञ्जानो ह्यस्मिन्नेव तु लीयते ॥ ५६
तस्मात् सर्व्वप्रयत्नेन कर्त्तव्यं सुखमिच्छता ।
सर्व्वत्र मध्यमौ यामौ हुतशेषं हविश्च यत् ॥ ५७
भुञ्जानश्च शयानश्च ब्राह्मणो नावसीदति ॥ ५८

इति दाक्षे धर्म्मशास्त्रे द्वितीयोऽध्यायः ॥ २ ॥

तृतीयोऽध्यायः ।

सुधा नव गृहस्थस्य प्रवक्ष्यामि नवैव तु ।
तथैव नव कर्म्माणि विकर्म्माणि तथा नव ॥ १
प्रच्छन्नानि नवान्यानि प्रकाश्यानि तथा नव ।
सफलानि नवान्यानि निष्फलानि नवैव तु ॥ २
अदेयानि नवान्यानि वस्तुजातानि सर्व्वदा ।
नवका नव निर्द्दिष्टा गृहस्थोन्नतिकारकाः ॥ ३
सुधावस्तूनि वक्ष्यामि विशिष्टे गृहमागते ।
मनश्चक्षुर्म्मुखं वाक्यं सौम्यं दद्याच्चतुष्टयम् ॥ ४

अभ्युत्थानमिहागच्छ पृच्छालापप्रियान्वितः।
उपासनमनुव्रज्या कार्य्याण्येतानि यत्नतः॥ ५
ईषद्दानानि चान्यानि भूमिरापस्तृणानि च।
पादशौचं तथाभ्यङ्गमाश्रयः शयनं तथा॥ ६
किञ्चिच्चान्नं यथाशक्ति नास्यानश्नन् गृहे वसेत्।
मृज्जलञ्चार्थिने देयमेतान्यपि सदा गृहे॥ ७
सन्ध्या स्नानं जपो होमः स्वाध्यायो देवतार्चनम्।
वैश्वदेवं तथातिथ्यमुद्धतञ्चापि शक्तितः॥ ८
पितृदेवमनुष्याणां दीनानाथतपस्विनाम्।
मातापितृगुरूणाञ्च संविभागो यथार्हतः॥ ९
एतानि नव कर्म्माणि विकर्म्माणि तथा पुनः।
अनृतं पारदार्य्यञ्च तथाभक्ष्यस्य भक्षणम्॥ १०
अगम्यागमनापेयपानं स्तेयञ्च हिंसनम्।
अश्रौतकर्म्माचरणं मित्रधर्म्मबहिष्कृतम्॥ ११
नवैतानि विकर्म्माणि तानि सर्व्वाणि वर्ज्जयेत्।
आयुर्व्वित्तं गृहच्छिद्रं मन्त्रमैथुनभेषजम्॥ १२
तपो दानावमानौ च नव गोप्यानि यत्नतः।
आरोग्यमृणशुद्धिश्च दानाध्ययनविक्रयाः॥ १३
कन्यादानं वृषोत्सर्गो रहःपापमकुत्सनम्।
प्रकाश्यानि नवैतानि गृहस्थाश्रमिणस्तथा॥ १४
मातापित्रोर्गुरौ मित्रे विनीते चोपकारिणि।
दीनानाथविशिष्टेभ्यो दत्तन्तु सफलं भवेत्॥ १५
धूर्त्ते वन्दिनि मल्ले च कुवैद्ये कितवे शठे।
चाटुचारणचौरेभ्यो दत्तं भवति निष्फलम्॥ १६

सामान्यं याचितं न्यास आधिर्दाराश्च तद्धनम्।
क्रमायातञ्च निक्षेपः सर्व्वस्वञ्चान्वये सति ॥ १७
आपत्स्वपि न देयानि नव वस्तूनि सर्व्वदा।
यो ददाति स मूढ़ात्मा प्रायश्चित्तीयते नरः ॥ १८
नवनवकवेत्तारमनुष्ठानपरं नरम्।
इह लोके परे च श्रीः स्वर्गस्थञ्च न मुञ्चति ॥ १९
यथैवात्मा परस्तद्वद्द्रष्टव्यः सुखमिच्छता।
सुखदुःखानि तुल्यानि यथात्मनि तथा परे ॥ २०
सुखं वा यदि वा दुःखं यत् किञ्चित् क्रियते परे।
ततस्तत्तु पुनः पश्चात् सर्व्वमात्मनि जायते ॥ २१
न क्लेशेन विना द्रव्यं द्रव्यहीने कुतः क्रिया।
क्रियाहीने न धर्म्मः स्याद्धर्म्महीने कुतः सुखम् ॥ २२
सुखं वाञ्छन्ति सर्व्वे हि तच्च धर्म्मसमुद्भवम्।
तस्माद्धर्म्मः सदा कार्य्यः सर्व्ववर्णैः प्रयत्नतः ॥ २३
न्यायागतेन द्रव्येण कर्त्तव्य पारलौकिकम्।
दानञ्च विधिना देयं काले पात्रे गुणान्विते ॥ २४
समद्विगुणसाहस्रमानन्त्यञ्च यथाक्रमम्।
दाने फलविशेषः स्याद्धिंसायां तावदेव तु ॥ २५
सममब्राह्मणे दानं द्विगुणं ब्राह्मणब्रुवे।
सहस्रगुणमाचार्य्ये त्वनन्तं वेदपारगे ॥ २६
विधिहीने तथा पात्रे यो ददाति प्रतिग्रहम्।
न केवलं तद्विनश्येच्छेषमप्यस्य नश्यति ॥ २७
व्यसनप्रतिकाराय कुटुम्बार्थञ्च याचते।
एवमन्विष्य दातव्यमन्यथा न फलं भवेत् ॥ २८

मातापितृविहीनन्तु संस्कारोद्वहनादिभिः।
यः स्थापयति तस्येह पुण्यसङ्ख्या न विद्यते॥ २९
न तच्छ्रेयोऽग्निहोत्रेण नाग्निष्टोमेन लभ्यते।
यच्छ्रेयः प्राप्यते पुंसा विप्रेण स्थापितेन तु॥ ३०
यद्यदिष्टतमं लोके यच्चापि दयितं गृहे।
तत्तद्गुणवते देयं तदेवाक्षयमिच्छता॥ ३१
इति दाक्षे धर्म्मशास्त्रे तृतीयोऽध्याय॥ ३॥

चतुर्थोऽध्यायः।

पत्नीमूलं गृहं पुंसां यदि च्छन्दोऽनुवर्त्तिनी।
गृहाश्रमसमं नास्ति यदि भार्य्या वशानुगा॥ १
तया धर्म्मार्थकामानां त्रिवर्गफलमश्नुते।
प्राकाम्ये वर्त्तमाना तु स्नेहान्न तु निवारिता॥ २
अवश्या सा भवेत् पश्चाद्यथा व्याधिरुपेक्षितः।
अनुकूला न वाग्दुष्टा दक्षा साध्वी प्रियंवदा॥ ३
आत्मगुप्ता स्वामिभक्ता देवता सा न मानुषी॥ ४
अनुकूलकलत्रो यस्तस्य स्वर्ग इहैव हि।
प्रतिकूलकलत्रस्य नरको नात्र संशयः॥ ५
स्वर्गेऽपि दुर्लभं ह्येतदनुरागः परस्परम्।
रक्त एको विरक्तोऽन्यस्तस्मात् कष्टतरं नु किम्॥ ६
गृहवासः सुखार्थाय पत्नीमूलं गृहे सुखम्।
सा पत्नी या विनीता स्याच्चित्तज्ञा वशवर्त्तिनी॥ ७

दुःखा ग्रस्ता सदा खिन्ना चित्तभेदः परस्परम्।
प्रतिकूलकलत्रस्य द्विदारस्य विशेषतः॥ ८

योषित् सर्व्वा जलौकेव भूषणाच्छादनाशनैः।
सुभृताऽपि कृता नित्यं पुरुषं ह्यपकर्षति॥ ९

जलौका रक्तमादत्ते केवलं सा तपस्विनी।
इतरा तु धनं वित्तं मांसं वीर्य्यं बलं सुखम्॥

सशङ्का बालभावे तु यौवने विमुखी भवेत्।
भृत्यवन्मन्यते पश्चाद्वृद्धभावे स्वकं पतिम्॥ ११

अनुकूला न वाग्दुष्टा दक्षा साध्वी पतिव्रता।
एभिरेव गुणैर्युक्ता श्रीरेव स्त्री न संशयः॥ १२

या हृष्टमनसा नित्यं स्थानमानविचक्षणा।
भर्त्तुः प्रीतिकरी नित्यं सा भार्य्या हीतरा जरा॥ १३

शिष्यो भार्य्या शिशुर्भ्राता पुत्रो दासः समाश्रितः।
यस्यैतानि विनीतानि तस्य लोके हि गौरवम्॥ १४

प्रथमा धर्म्मपत्नी च द्वितीया रतिवर्द्धिनी।
दृष्टमेव फलं तत्र नादृष्टमुपजायते॥ १५

धर्म्मपत्नी समाख्याता निर्द्दोषा यदि सा भवेत्।
दोषे सति न दोषः स्यादन्या भार्य्या गुणान्विता॥ १६

अदुष्टापतितां भार्य्यां यौवने यः परित्यजेत्।
स जीवनान्ते स्त्रीत्वञ्च वन्ध्यत्वञ्च समाप्नुयात्॥ १७

दरिद्रं व्याधितञ्चैव भर्त्तारं यावमन्यते।
शुनी गृध्री च मकरी जायते सा पुनःपुनः॥ १८

मृते भर्त्तरि या नारी समारोहेद्धुताशनम्।
सा भवेत्तु शुभाचारा स्वर्गलोके महीयते॥ १९

व्यालग्राही यथा व्यालं बलादुद्धरते बिलात्।
तथा सा पतिमुद्धृत्य तेनैव सह मोदते॥ २०

इति दाक्षे धर्मशास्त्रे चतुर्थोऽध्यायः॥ ४॥

पञ्चमोऽध्यायः।

उक्तं शौचमशौचञ्च कार्य्यं त्याज्यं मनीषिभिः।
विशेषार्थं तयोः किञ्चिद्वक्ष्यामि हितकाम्यया॥ १
शौचे यत्नः सदा कार्य्यः शौचमूलो द्विजः स्मृतः।
शौचाचारविहीनस्य समस्ता निष्फलाः क्रियाः॥
शौचञ्च द्विविधं प्रोक्तं बाह्यमाभ्यन्तरं तथा।
मृज्जलाभ्यां स्मृतं बाह्यं भावशुद्धिस्तथान्तरम्॥ ३
अशौचाद्धि वरं बाह्यंतस्मादाभ्यन्तरं वरम्।
उभाभ्याञ्च शुचिर्यस्तु स शुचिर्नेतरः शुचिः॥ ४
एका लिङ्गे गुदे तिस्रो दश वामकरे तथा।
उभयोः सप्त दातव्या मृदस्तिस्रस्तु पादयोः॥ ५
गृहस्थशौचमाख्यातं त्रिष्वन्येषु यथाक्रमम्।
द्विगुणं त्रिगुणञ्चैव चतुर्थस्य चतुर्गुणम्॥ ६
अर्द्धप्रसृतिमात्रन्तु प्रथमा मृत्तिका स्मृता।
द्वितीया च तृतीया च तदर्द्धं परिकीर्त्तिता॥ ७
लिङ्गेऽप्यत्र समाख्याता त्रिपर्व्वी पूर्य्यते यया।
एतच्छौचं गृहस्थानां द्विगुणं ब्रह्मचारिणाम्॥ ८
त्रिगुणन्तु वनस्थानां यतीनाञ्च चतुर्गुणम्।
दातव्यमुदकं तावन्मृदभावो यथा भवेत्॥ ९

मृदा जलेन शुद्धिः स्यान्न क्लेशो न धनव्ययः।
यस्य शौचेऽपि शैथिल्यं चित्तं तस्य परीक्षितम्॥ १०
एतदेव दिवा शौचः रात्रावर्द्धं विधीयते।
अन्यदापत्सु विप्राणामन्यदेव ह्यनापदि॥ ११
दिवोदितस्य शौचस्य रात्रावर्द्धं विधीयते।
तदर्द्धमातुरस्याहुस्त्वरायामर्द्धमध्वनि॥ १२
न्यूनाधिकं न कर्त्तव्यं शौचे शुद्धिमभीप्सता।
प्रायश्चित्त न युज्येत विहितातिक्रमे कृते॥ १३

इति दाक्षे धर्मशास्त्रे पञ्चमोऽध्यायः॥ ५

षष्ठोऽध्यायः।

सूतकन्तु प्रवक्ष्यामि जन्ममृत्युसमुद्भवम्।
यावज्जीवं तृतीयन्तु यथावदनुपूर्व्वशः॥ १
सद्यःशौचं तथैकाहो द्वित्रिचतुरहस्तथा।
दशाहो द्वादशाहश्च पक्षो मासस्तथैव च॥ २
मरणान्तं तथा चान्यद्दशपक्षन्तु सूतके।
उपन्यासक्रमेणैव वक्ष्याम्यहमशेषतः॥ ३
ग्रन्थार्थतो विजानाति वेदमङ्गैः समन्वितम्।
सकल्पं सरहस्यञ्च क्रियावांश्चेन्न सूतकी॥ ४
राजर्त्विग्दीक्षितानाञ्च बाले देशान्तरे तथा।
व्रतिनां सत्रिणाञ्चैव सद्यःशौचं विधीयते॥ ५
एकाहस्तु समाख्यातो योऽग्निवेदसमन्वितः।
हीने हीनतरे चैव द्वित्रिचतुरहस्तथा॥ ६

जातिविप्रो दशाहेन द्वादशाहेन भूमिपः।
वैश्यः पञ्चदशाहेन शूद्रो मासेन शुध्यति॥ ७
अस्नात्वा चाप्यहुत्वा च भुङ्क्तेऽदत्त्वा च यः पुनः।
एवंविधस्य सर्व्वस्य सूतकं समुदाहृतम्॥ ८
व्याधितस्य कदर्य्यस्य ऋणग्रस्तस्य सर्व्वदा।
क्रियाहीनस्य मूर्खस्य स्त्रीजितस्य विशेषतः॥ ९
व्यसनासक्तचित्तस्य पराधीनस्य नित्यशः।
श्राद्धत्यागविहीनस्य भस्मान्तं सूतकं भवेत्॥ १०
न सूतकं कदाचित् स्याद्यावज्जीवन्तु सूतकम्।
एवं गुणविशेषेण सूतकं समुदाहृतम्॥ ११
सूतके मृतके चैव तथा च मृतसूतके।
एतत्संहृतशौचानां मृतशौचेन शुध्यति॥ १२
दानं प्रतिग्रहो होमः स्वाध्यायश्च निवर्त्तते।
दशाहात्तु परं शौचं विप्रोऽर्हति च धर्म्मवित्॥ १३
दानञ्च विधिना देयमशुभात्तारकं हि तत्।
मृतकान्ते मृता यस्तु सूतकान्ते च सूतकम्॥ १४
एतत् संहृतशौचानां पूर्व्वाशौचेन शुध्यति।
उभयत्र दशाहानि कुलस्यान्नं न भुज्यते॥ १५
चतुर्थेऽहनि कर्त्तव्यमस्थिसञ्चयनं द्विजैः।
ततः सञ्चयनादूर्द्ध्वमङ्गस्पर्शो विधीयते॥ १६
वर्णानामानुलोम्येन स्त्रीणामेको यदा पतिः।
दशषट्त्र्यहमेकाहः प्रसवे सूतकं भवेत्॥ १७
यज्ञकाले विवाहे च देशभङ्गे तथैव च।
हूयमाने तथाग्नौ च नाशौचं मृतसूतके॥ १८

मृतकाले त्विदं सर्व्वमशौचं परिकीर्त्तितम्।
आपद्गतस्य सर्व्वस्य सूतके न तु सूतकम्॥ १९

इति दाक्षे धर्म्मशास्त्रे षष्ठोऽध्यायः॥ ६

सप्तमोऽध्यायः।

लोको वशीकृतो येन येन चात्मा वशीकृतः।
इन्द्रियार्थो जितो येन तं योगं प्रब्रवीम्यहम्॥ १

प्राणायामस्तथा ध्यानं प्रत्याहारस्तु धारणा।
तर्कश्चैव समाधिश्च षड़ङ्गो योग उच्यते॥ २

नारण्यसेवनाद्योगो नानेकग्रन्थचिन्तनात्।
व्रतैर्यज्ञैस्तपोभिश्च न योगः कस्यचिद्भवेत्॥ ३

न च पद्मासनाद्योगो न नासाग्रनिरीक्षणात्।
न च शास्त्रातिरिक्तेन शौचेन स भवेत् क्वचित्॥ ४

न मौनामन्त्रकुहकैरनेकैः सुकृतैस्तथा।
लोकयात्राविमुक्तस्य योगो भवति कस्यचित्॥ ५

अभियोगात्तथाभ्यासात्तस्मिन्नेव तु निश्चयात्।
पुनःपुनश्च निर्व्वेदाद्योगः सिध्यति नान्यथा॥ ६

आत्मचिन्ताविनोदेन शौचक्रीड़नकेन च।
सर्व्वभूतसमत्वेन योगः सिध्यति नान्यथा॥ ७

यश्चात्मनिरतो नित्यमात्मक्रीड़स्तथैव च।
आत्मनिष्ठश्च सततमात्मन्येव स्वभावतः॥ ८

रतश्चैव स्वयं तुष्टः सन्तुष्टो नान्यमानसः।
आत्मन्येव सुतृप्तोऽसौ योगस्तस्य प्रसिध्यति॥ ९

सुप्तोऽपि योगयुक्तः स्याज्जाग्रश्चापि विशेषतः।
ईदृक्चेष्टः स्मृतः श्रेष्ठो गरिष्ठो ब्रह्मवादिनाम्॥ १०
य आत्मव्यतिरेकेण द्वितीयं नैव पश्यति।
ब्रह्मीभूय स एवं हि दक्षपक्ष उदाहृतः॥ ११
विषयासक्तचित्तो हि यतिर्मोक्षं न विन्दति।
यत्नेन विषयासक्तिं तस्माद्योगी विवर्जयेत्॥ १२
विषयेन्द्रियसंयोगं केचिद्योगं वदन्ति हि।
अधर्म्मो धर्म्मरूपेण गृहीतस्तैरपण्डितैः॥ १३
मनसश्चात्मनश्चैव संयोगश्च तथापरे।
उक्तानामधिका ह्येते केवलं योगवञ्चिताः॥ १४
वृत्तिहीनं मनः कृत्वा क्षेत्रज्ञं परमात्मनि।
एकीकृत्य विमुच्येत योगोऽयं मुख्य उच्यते॥ १५
कषायमोहविक्षेप लज्जाशङ्कादिचेतसः।
व्यापारास्तु समाख्यातास्तान् जित्वा वशमानयेत्॥ १६
कुटुम्बैः पञ्चभिर्ग्राम्यैः षष्ठस्तत्र महत्तरः।
देवासुरमनुष्यैस्तु स जेतुं नैव शक्यते॥ १७
बलेन परराष्ट्राणि गृह्णन् शूरस्तु नोच्यते।
जितो येनेन्द्रियग्रामः स शूरः कथ्यते बुधैः॥ १८
बहिर्मुखानि सर्व्वाणि कृत्वा चाभिमुखानि वै।
सर्व्वञ्चैवेन्द्रियग्रामं मनश्चात्मनि योजयेत्॥ १९
सर्व्वभावविनिर्म्मुक्तः क्षेत्रज्ञं ब्रह्मणि न्यसेत्।
एतद्ध्यानञ्च योगश्च शेषाः स्युर्ग्रन्थविस्तराः॥ २०
त्यक्त्वा विषयभोगांश्च मनो निश्चलतां गतम्।
आत्मशक्तिस्वरूपेण समाधिः परिकीर्त्तितः॥ २१

चतुर्णां सन्निकर्षेण पदं यत्तदशाश्वतम्।
द्वयोस्तु सन्निकर्षेण शाश्वतं ध्रुवमक्षयम्॥ २२
यन्नास्ति सर्व्वलोकस्य तदस्तीति विरुध्यते।
कथ्यमानं तथान्यस्य हृदये नावतिष्ठते॥ २३
स्वसंवेद्यं हि तद्ब्रह्म कुमारी मैथुनं यथा।
अयोगी नैव जानाति जातान्धो हि यथा घटम्॥ २४
नित्याभ्यसनशीलस्य सुसंवेद्यं हि तद्भवेत्।
तत् सूक्ष्मत्वादनिर्देश्यं परं ब्रह्म सनातनम्॥ २५
बुधस्त्वाभरणं भावं मनसालोचनं यथा।
मन्यते स्त्री च मूर्खस्य तदेव बहु मन्यते॥ २६
सत्त्वोत्कटाः सुराश्चापि विषयेण वशीकृताः।
प्रमादिभिः क्षुद्रसत्त्वैर्मानुषैरत्र का कथा॥ २७
तस्मात् त्यक्तकषायेण कर्त्तव्यं दण्डधारणम्।
इतरस्तु न शक्नोति विषयैरभिभूयते॥ २८
न स्थिरं क्षणमप्येकमुदकं हि यथोर्म्मिभिः।
वाताहतं तथा चित्तं तस्मात् तस्य न विश्वसेत्॥ २९
त्रिदण्डव्यपदेशेन जीवन्ति बहवो नराः।
यो हि ब्रह्म न जानाति न त्रिदण्डार्हं एव सः॥ ३०
ब्रह्मचर्य्यं सदा रक्षेदष्टधा मैथुनं पृथक्।
स्मरणं कीर्त्तनं केलिः प्रेक्षणं गुह्यभाषणम्॥ ३१
सङ्कल्पोऽध्यवसायश्च क्रियानिर्वृत्तिरेव च।
एतन्मैथुनमष्टाङ्गं प्रवदन्ति मनीषिणः॥ ३२
न ध्यातव्यं न वक्तव्यं न कर्त्तव्यं कदाचन।
एतैः सर्व्वैः सम्पन्नो यतिर्भवति नेतरः॥ ३३

पारिव्राज्यं गृहीत्वा च यो धर्म्मे नावतिष्ठति।
श्वपदेनाङ्कयित्वा तं राजा शीघ्रं प्रवासयेत्॥ ३४
एको भिक्षुर्यथोक्तस्तु द्वौ चैव मिथुनं स्मृतम्।
त्रयो ग्रामस्तथा ख्यात ऊर्द्धन्तु नगरायते॥ ३५
नगरं हि न कर्त्तव्यं ग्रामो वा मिथुनं तथा।
एतत्त्रयं प्रकुर्व्वाणः स्वधर्म्माच्च्यवते यतिः॥ ३६
राजवार्त्तादि तेषान्तु भिक्षावार्त्ता परस्परम्।
स्नेहपैशुन्यमात्सर्य्यं सन्निकर्षादसंशयम्॥ ३७
लाभपूजानिमित्तं हि व्याख्यानं शिष्यसंग्रहः।
एते चान्ये च बहवः प्रपञ्चाः कुतपस्विनाम्॥ ३८
ध्यानं शौचं तथा भिक्षा नित्यमेकान्तशीलता।
भिक्षोश्चत्वारि कर्म्माणि पञ्चमो नोपपद्यते॥ ३८
तपोजपैः कृशीभूतो व्याधितोऽवसथावहः।
वृद्धो ग्रहगृहीतश्च यश्चान्यो विकलेन्द्रियः॥ ४०
नीरुजश्च युवा चैव भिक्षुर्नावसथावहः।
स दूषयति तत् स्थानं पशून् पीड़यतीति च॥ ४१
नीरुजश्च युवा चैव ब्रह्मचर्य्याद्विनश्यति।
ब्रह्मचर्य्याद्विनष्टस्तु कुलञ्चैव तु नाशयेत्॥ ४२
वसन्नावसथे भिक्षुर्म्मैथुनं यदि सेवते।
तस्यावसथनाथस्य मूलान्यपि निकृन्तति॥ ४३
आश्रमे तु यतिर्यस्य मुहूर्त्तमपि विश्रमेत्।
किं तस्यान्येन धर्म्मेण कृतकृत्योऽभिजायते॥ ४४
सञ्चितं यद्गृहस्थेन पापमामरणान्तिकम्।
स निर्द्दहति तत् सर्व्वमेकरात्रोषितो यतिः॥ ४५

योगाश्रमपरिश्रान्तं यस्तु भोजयते यतिम्।
निखिलं भोजितं तेन त्रैलोक्यं सचराचरम्॥ ४६

यस्मिन् देशे वसेद्योगी ध्यानयोगविचक्षणः।
सोऽपि देशो भवेत् पूतः किं पुनस्तस्य बान्धवाः॥ ४७

द्वैतञ्चैव तथाद्वैतं द्वैताद्वैतं तथैव च।
न द्वैतं नापि चाद्वैतमित्येतत् पारमार्थिकम्॥ ४८

नाहं नैवान्यसम्बन्धो ब्रह्मभावेन भावितः।
ईदृशायामवस्थायामवाप्यं परमं पदम्॥ ४९

द्वैतपक्षे समाख्या ये अद्वैते तु व्यवस्थिताः।
अद्वैतिनां प्रवक्ष्यामि यथा धर्म्मः सुनिश्चितः॥ ५०

तत्रात्मव्यतिरेकेण द्वितीयं यदि पश्यति।
ततः शास्त्राण्यधीयन्ते श्रूयन्ते ग्रन्थसञ्चयाः॥ ५१

दक्षशास्त्रं यथा प्रोक्तमशेषाश्रममुत्तमम्।
अधीयन्ते तु ये विप्रास्ते यान्त्यमरलोकताम्॥ ५२

इदन्तु यः पठेन्नित्यं शृणुयादधमोऽपि वा।
स पुत्रपौत्रपशुमान् कीर्त्तिञ्च समवाप्नुयात्॥ ५३

श्रावयित्वा त्विदं शास्त्रं श्राद्धकालेऽपि वा द्विजः।
अक्षयं भवति श्राद्धं पितृभ्यश्चोपजायते॥ ५४

इति दाक्षे धर्म्मशास्त्रे सप्तमोऽध्यायः॥ ७॥

शातातपसंहिता।

प्रथमोऽध्यायः।

प्रायश्चित्तविहीनानां महापातकिनां नृणाम्।
नरकान्ते भवेज्जन्म चिह्नाङ्कितशरीरिणाम्॥ १
प्रतिजन्म भवेत्तेषां चिह्नं तत्पापसूचितम्।
प्रायश्चित्ते कृते याति पश्चात्तापवतां पुनः॥ २
महापातकजं चिह्नं सप्तजन्मनि जायते।
उपपापोद्भवं पञ्च त्रीणि पापसमुद्भवम्॥ ३
दुष्कर्मजा नृणां रोगा यान्ति चोपक्रमैः शमम्।
जपैः सुरार्च्चनैर्होमैर्दानैस्तेषां शमो भवेत्॥ ४
पूर्व्वजन्मकृतं पापं नरकस्य परिक्षये।
बाधते व्याधिरूपेण तस्य जप्यादिभिः शमः॥ ५
कुष्ठञ्च राजयक्ष्मा च प्रमेहो ग्रहणी तथा।
मूत्रकृच्छ्राश्मरीकासा अतिसारभगन्दरौ॥ ६
दुष्टव्रणं गण्डमाला पक्षाघातोऽक्षिनाशनम्।
इत्येवमादयो रोगा महापापोद्भवाः स्मृताः॥ ७
जलोदरं यकृत् प्लीहा शूलरोगव्रणानि च।
श्वासाजीर्णज्वरच्छर्दिभ्रममोहगलग्रहाः॥ ८
रक्तार्ब्बुदविसर्पाद्या उपपापोद्भवा गदाः।
दण्डापतानकश्चित्र वपुःकम्पविचर्च्चिकाः॥ ९
वल्मीकपुण्डरीकाद्या रोगाः पापसमुद्भवाः।
अर्शआद्या नृणां रोगा अतिपापाद्भवन्ति हि॥ १०

अन्ये च बहवो रोगा जायन्त पापसङ्करा: ।
उच्यन्ते च निदानानि:प्रायश्चित्तानि वै क्रमात् ॥ ११
महापापेषु सर्व्वं स्यात् तदर्द्धमुपपातके ।
दद्यात् पापेषु षष्ठांशं कल्प्यं व्याधिबलाबलम् ॥ १२
अथ साधारणं तेषु गोदानादिषु कथ्यते ।
गोदाने वत्सयुक्ता गौः सुशीला च पयस्विनी ॥ १३
वृषदाने शुभोऽनड्वान् शुक्लाम्बरसकाञ्चनः ।
निवर्त्तनानि भूदाने दश दद्याद्विजातये ॥ १४
दशहस्तेन दण्डेन त्रिंशद्दण्डं निवर्त्तनम् ।
दश तान्येव गोचर्म्म दत्त्वा स्वर्गे महीयते ॥ १५
सुवर्णशतनिष्कन्तु तदर्द्धार्द्धप्रमाणतः ।
अश्वदाने चदु स्वश्वमश्वं सोपस्करं दिशेत् ॥ १६
महिषीं माहिषे दाने दद्यात् स्वर्णायुधान्विताम् ।
दद्याद्गजं महादाने सुवर्णफलसंयुतम् ॥ १७
लक्षसङ्ख्यार्द्धकं पुष्पं प्रदद्याद्देवतार्च्चने ।
दद्याद्विजसहस्राय मिष्टान्नं द्विजभोजने ॥ १८
रुद्रं जपेल्लक्षपुष्पैः पूजयित्वा च त्र्यम्बकम् ।
एकादश जपेद्रुद्रान् दशांशं गुग्गुलैर्घृतैः ॥ १९
हुत्वाभिषेचनं कुर्य्यान्मन्त्रैर्व्वरुणदैवतैः ।
शान्तिके गणशान्तिश्च ग्रहशान्तिकपूर्व्वकम् ॥ २०
धान्यदाने शुभं धान्यं खारीषड्विंमितं स्मृतम् ।
वस्त्रदाने पट्टवस्त्रद्वयं कर्पूरसंयुतम् ॥ २१
दशपञ्चाष्टचतुर उपवेश्य द्विजान् शुभान् ।
विधाय वैष्णवीं पूजां सङ्कल्प्य निजकाम्यया ॥ २२

धेनुं दद्याद् द्विजातिभ्यो दक्षिणाञ्चापि शक्तितः।
अलङ्कृत्य यथाशक्ति वस्त्रालङ्करणैर्द्विजान् ॥ २३
यावेद्दण्डप्रमाणेन प्रायश्चित्तं यथोदितम्।
तेषामनुज्ञया ज्ञत्वा प्रायश्चित्तं यथाविधि ॥ २४
पुनस्तान् परिपूर्णार्थानर्चयेद्विधिवद्द्विजान्।
सन्तुष्टा ब्राह्मणा दद्युरनुज्ञां व्रतकारिणे ॥ २५
जपच्छिद्रं तपश्छिद्रं यच्छिद्रं यज्ञकर्म्मणि।
सर्व्वं भवति निश्छिद्रं यस्य चेच्छन्ति ब्राह्मणाः ॥ २६
ब्राह्मणा यानि भाषन्ते मन्यन्ते तानि देवताः।
सर्व्वदेवमया विप्रा न तद्वचनमन्यथा ॥ २७
उपवासो व्रतञ्चैव स्नानं तीर्थफलं तपः।
विप्रैः सम्पादितं सर्व्वं सम्पन्नं तस्य तत्फलम् ॥ २८
सम्पन्नमिति यद्वाक्यं वदन्ति क्षितिदेवताः।
प्रणम्य शिरसा धार्य्यमग्निष्टोमफलं लभेत् ॥ २९
ब्राह्मणा जङ्गमं तीर्थं निर्ज्जलं सार्व्वकामिकम्।
तेषां वाक्योदकेनैव शुध्यन्ति मलिना जनाः ॥ ३०
तेभ्योऽनुज्ञामभिप्राप्य प्रगृह्य च तथाशिषः।
भोजयित्वा द्विजान् शक्त्या भुञ्जीत सह बन्धुभिः ॥ ३१

इति शातातपीये कर्म्मविपाके प्रथमोऽध्यायः ॥ १ ॥

द्वितीयोऽध्यायः।

ब्रह्महा नरकस्यान्ते पाण्डुकुष्ठी प्रजायते।
प्रायश्चित्तं प्रकुर्व्वीत स तत्पातकशान्तये ॥ १

चत्वारः कलशाः कार्य्याः पञ्चरत्नसमन्विताः ।
पञ्चपल्लवसंयुक्ताः सितवस्त्रेण संयुताः ॥ २
अश्वस्थानादिमृद्युक्तास्तीर्थोदकसुपूरिताः ।
कषायपञ्चकोपेता नानाविधफलान्विताः ॥ ३
सर्व्वौषधिसमायुक्ताः स्थाप्याः प्रतिदिशं द्विजैः ।
रौप्यमष्टदलं पद्मं मध्यकुम्भोपरि न्यसेत् ॥ ४
तस्योपरि न्यसेद्देवं ब्रह्माणञ्चाचतुर्म्मुखम् ।
पलार्द्धार्द्धप्रमाणेन सुवर्णेन विनिर्म्मितम् ॥ ५
अर्च्चेत् पुरुषसूक्तेन त्रिकालं प्रतिवासरम् ।
यजमानः शुभैर्गन्धैः पुष्पैर्धूपैर्यथाविधि ॥ ६
पूर्व्वादिकुम्भेषु ततो ब्राह्मणा ब्रह्मचारिणः ।
पठेयुः स्वस्ववेदांस्ते ऋग्वेदप्रभृतीन् शनैः ॥ ७
दशांशेन ततो होमो ग्रहशान्तिपुरःसरम् ।
मध्यकुम्भे विधातव्यो घृताक्तैस्तिलद्रैमभिः ॥ ८
द्वादशाहमिदं कर्म्म समाप्य द्विजपुङ्गवः ।
तत्र पीठे यजमानमभिषिञ्चेद्यथाविधि ॥ ९
ततो दद्याद्यथाशक्ति गोभूहेमतिलादिकम् ।
ब्राह्मणेभ्यस्तथा देवमाचार्य्याय निवेदयेत् ॥ १०
आदित्या वसवो रुद्रा विश्वेदेवा मरुद्गणाः ।
प्रीता सर्व्वे व्यपोहन्तु मम पापं सुदारुणम् ॥ ११
इत्युदीर्य्य मुहुर्भक्त्या तमाचार्य्यं क्षमापयेत् ।
एवं विधाने विहिते श्वेतकुष्ठी विशुध्यति ॥ १२
कुष्ठी गोवधकारी स्यात्तस्यान्तेऽस्य निष्कृतिः ।
स्थापयेद् घटमेकन्तु पूर्व्वोक्तद्रव्यसंयुतम् ॥ १३

रक्तचन्दनलिप्ताङ्गं रक्तपुष्पाम्बरान्वितम्।
रक्तकुम्भन्तु तत् कृत्वा स्थापयेद्दक्षिणां दिशम्॥ १४
ताम्रपात्रं न्यसेत् तत्र तिलचूर्णेन पूरितम्।
तस्योपरि न्यसेद्देवं हेमनिष्कमयं यमम्॥ १५
यजेत् पुरुषसूक्तेन पापं मे शाम्यतामिति।
सामपारायणं कुर्य्यात् कलसे तत्र सामवित्॥ १६
दशांशं सर्षपैर्हुत्वा पावमान्यभिषेचने।
विहिते धर्म्मराजानमाचार्य्याय निवेदयेत्॥ १७
यमोऽपि महिषारूढो दण्डपाणिर्भयावहः।
दक्षिणाशापतिर्देवो मम पापं व्यपोहतु॥ १८
इत्युच्चार्य्य विसृज्यैनं मासं सक्तिमाचरेत्।
ब्रह्मगोवधयोरेषा प्रायश्चित्तेन निष्कृतिः॥ १९
पितृहा चेतनाहीनो मातृहान्धः प्रजायते।
नरकान्ते प्रकुर्व्वीत प्रायश्चित्तं यथाविधि॥ २०
प्राजापत्यानि कुर्व्वीत त्रिंशच्चैव विधानतः।
व्रतान्ते कारयेन्नावं सौवर्णपलसम्मिताम्॥ २१
कुम्भं रौप्यमयञ्चैव ताम्रपात्राणि पूर्व्ववत्।
निष्कहेम्ना तु कर्त्तव्यो देवः श्रीवत्सलाञ्छनः॥ २२
पट्टवस्त्रेण संवेष्ट्य पूजयेत् तं विधानतः।
नावं द्विजाय तां दद्यात् सर्व्वोपस्करसंयुताम्॥ २३
वासुदेव जगन्नाथ सर्व्वभूताशयस्थित।
पातकार्णवमग्नं मां तारय प्रणतार्त्तिहृत्॥ २४
इत्युदीर्य्य प्रणम्याथ ब्राह्मणाय विसर्ज्जयेत्।
अन्येभ्योऽपि यथाशक्ति विप्रेभ्यो दक्षिणां ददेत्॥ २५

स्वसृघाती तु बधिरो नरकान्ते प्रजायते ।
मूकश्च भ्रातृवध्ये चैव तस्येयं निष्कृतिः स्मृता ॥ २६
सोऽपि पापविशुद्ध्यर्थं चरेच्चान्द्रायणव्रतम् ।
व्रतान्ते पुस्तकं दद्यात् सुवर्णफलसंयुतम् ॥ २७
इमं मन्त्रं समुच्चार्य्य ब्राह्मणीं तां विसर्ज्जयेत् ।
सरस्वति जगन्मातः शब्दब्रह्माधिदेवते ॥ २८
दुष्कर्म्मकरणात् पापं पाहि मां परमेश्वरि ।
बालघाती च पुरुषो मृतवत्सः प्रजायते ॥ २९
ब्राह्मणोद्वाहनञ्चैव कर्त्तव्यं तेन शुद्धये ।
श्रवणं हरिवंशस्य कर्त्तव्यञ्च यथाविधि ॥ ३०
महारुद्रजपञ्चैव कारयेच्च यथाविधि ।
षडङ्गैकादशै रुद्रै रुद्रः सामभिधीयते ॥ ३१
रुद्रैस्तथैकादशभिर्म्महारुद्रः प्रकीर्त्तितः ।
एकादशभिरेतैस्तु अतिरुद्रश्च कथ्यते ॥ ३२
जुहुयाच्च दशांशेन दूर्व्वयायुतसङ्ख्यया ।
एकादश स्वर्णनिष्काः प्रदातव्याः सदक्षिणाः ॥ ३३
पलान्येकादश तथा दद्याद्विजानुसारतः ।
अन्येभ्योऽपि यथाशक्ति द्विजेभ्यो दक्षिणान्दिशेत् ॥ ३४
स्नापयेद्दम्पती पश्चान्मन्त्रैर्व्वरुणदैवतैः ।
आचार्य्याय प्रदेयानि वस्त्रालङ्करणानि च ॥ ३५
गोवधी पुरुषः कुष्ठी निर्व्वंशश्चोपजायते ।
स च पापविशुद्ध्यर्थं प्राजापत्यशतञ्चरेत् ॥ ३६
व्रतान्ते मेदिनीं दत्त्वा शृणुयादथ भारतम् ।
स्त्रीहन्ता चातिसारी स्यादश्वत्थान् रोपयेच्छ्रु ॥ ३७

दद्याच्च शर्कराधेनुं भोजयेच्च शतं द्विजान्।
राजहा क्षयरोगी स्यादेषा तस्य च निष्कृतिः ॥ ३८
गोभूहिरण्यमिष्टान्नजलवस्त्रप्रदानतः।
घृतधेनुप्रदानेन तिलधेनुप्रदानतः ॥ ३९
इत्यादिना क्रमेणैव क्षयरोगः प्रशाम्यति।
रक्तार्बुदी वैश्यहन्ता जायते स च मानवः ॥ ४०
प्राजापत्यानि चत्वारि सप्त धान्यानि चोत्सृजेत्।
दण्डापतानकयुतः शूद्रहन्ता भवेन्नरः ॥ ४१
प्राजापत्यं सकृच्चैवं दद्याद्धेनुं सदक्षिणाम्।
कारूणाञ्च वधे चैव रूक्षभावः प्रजायते ॥ ४२
तेन तत्पापशुद्ध्यर्थं दातव्यो वृषभः सितः।
सर्व्वकार्य्येष्वसिद्धार्थो गजघाती भवेन्नरः ॥ ४३
प्रासादं कारयित्वा तु गणेशप्रतिमां न्यसेत्।
गणनाथस्य मन्त्रन्तु मन्त्री लक्षमितं जपेत् ॥ ४४
कुलत्थशाकैः पूपैश्च गणशान्तिपुरःसरम्।
उष्ट्रे विनिहते चैव जायते विकृतस्वरः ॥ ४५
स तत्पापविशुद्ध्यर्थं दद्यात् कर्पूरकं पलम्।
अश्वे विनिहते चैव वक्रतुण्डः प्रजायते ॥ ४६
शतं पलानि दद्याच्च चन्दनान्यघनुत्तये।
महिषीघातने चैव कृष्णगुल्मः प्रजायते ॥ ४७
खरे विनिहते चैव खररोमा प्रजायते।
निष्कत्रयस्य प्रकृतिं सम्प्रदद्याद्धिरण्मयीम् ॥ ४८
तरक्षौ निहते चैव जायते केकराक्षकः।
दद्याद्रत्नमयीं धेनुं स तत्पातकशान्तये ॥ ४९

शूकरे निहते चैव दन्तुरो जायते नरः।
स दद्यात्तु विशुद्ध्यर्थं घृतकुम्भं सदक्षिणम् ॥ ५०
हरिणे निहते खञ्जः शृगाले तु विपादकः।
अश्वस्तेन प्रदातव्यः सौवर्णपलनिर्म्मितः ॥ ५१
गजाभिघातने चैव अर्धकाङ्गः प्रजायते।
अजा तेन प्रदातव्या विचित्रवस्त्रसंयुता ॥ ५२
उरभ्रे निहते चैव पाण्डुरोगः प्रजायते।
कस्तुरिकापलं दद्याद्ब्राह्मणाय विशुद्धये ॥ ५३
मार्ज्जारे निहते चैव पीतपाणिः प्रजायते।
पारावतं सगोवर्णं प्रदद्यान्निष्कमात्रकम् ॥ ५४
शुकसारिकयोर्घाते नरः स्खलितवाग्भवेत्।
सच्छास्त्रपुस्तकं दद्यात् स विप्राय सदक्षिणम् ॥ ५५
वकघाती दीर्घनसो दद्याद्गां धवलप्रभाम्।
काकघाती कर्णहीनो दद्याद्गामसितप्रभाम् ॥ ५६
हिंसायां निष्कृतिरियं ब्राह्मणे समुदाहृता।
तदर्द्धार्द्धप्रमाणेन क्षत्रियादिष्वनुक्रमात् ॥ ५७

इति शातातपीये कर्म्मविपाके हिंसाप्रायश्चित्तविधिर्नाम द्वितीयोऽध्यायः ॥ २ ॥

तृतीयोऽध्यायः।

सुरापः श्यावदन्तः स्यात् प्राजापत्यान्तरं तथा।
शर्करायास्तुलाः सप्त दद्यात् पापविशुद्धये ॥ १ ॥

जपित्वा तु महारुद्रं दशांशं जुहुयात्तिलैः।
ततोऽभिषेकः कर्त्तव्यो मन्त्रैर्वरुणदैवतैः॥ २
मद्यपो रक्तपित्ती स्यात् स दद्यात् सर्पिषो घटम्।
मधुनोऽर्द्धघटञ्चैव सहिरण्यं विशुद्धये॥ ३
अभक्ष्यभक्षणे चैव जायते क्रिमिलोदरः।
यथावत्तेन शुद्ध्यर्थमुपोष्यं भीष्मपञ्चकम्॥ ४
उदक्या वीक्षितं भुक्त्वा जायते क्रिमिलोदरः।
गोमूत्रयावकाहारस्त्रिरात्रेणैव शुध्यति॥ ५
भुक्त्वा चास्पृश्य संस्पृष्टं जायते क्रिमिलोदरः।
त्रिरात्रं समुपोष्याथ स तत्पापात् प्रमुच्यते॥ ६
परान्नविघ्नकरणादजीर्णमभिजायते।
लक्षहोमं स कुर्व्वीत प्रायश्चित्तं यथाविधि॥ ७
मन्दोदराग्निर्भवति, सति द्रव्ये कदन्नदः।
प्राजापत्यत्रयं कुर्य्याद्भोजयेच्च शतं द्विजान्॥ ८
विषदः स्याच्छर्द्दिरोगी दद्याद्दशपयस्विनीः।
मार्गहा पादरोगी स्यात् सोऽश्वदानं समाचरेत्॥ ९
पिशुनो नरकस्यान्ते जायते श्वासकासवान्।
घृतं तेन प्रदातव्यं सहस्रपलसम्मितम्॥ १०
धूर्त्तोऽपस्माररोगी स्यात् स तत्पापविशुद्धये।
ब्रह्मकूर्च्चमयीं धेनुं दद्याद्वाच्च सदक्षिणाम्॥ ११
शूली परोपतापेन जायते तत्प्रमोचने।
सोऽन्नदानं प्रकुर्व्वीत तथा रुद्रं जपेन्नरः॥ १२
दावाग्निदायकश्चैव रक्तातिसारवान् भवेत्।
तेनोदपानं कर्त्तव्यं रोपणीयस्तथा वटः॥ १३

सुरालये जले वापि शकृन्मूत्रं करोति यः।
गुदरोगो भवेत् तस्य पापरूपः सुदारुणः॥ १४
मासं सुराश्रनेनेव गोदानद्वितयेन तु।
प्राजापत्येन चैकेन शाम्यन्ति गुदजा रुजः॥ १५
गर्भपातनजा रोगा यकृत्प्लीहजलोदराः।
तेषां प्रशमनार्थाय प्रायश्चित्तमिदं स्मृतम्॥ १६
एतेषु दद्याद्विप्राय जलधेनुं विधानतः।
सुवर्णरूप्यताम्राणां पलत्रयसमन्विताम्॥ १७
प्रतिमाभङ्गकारी च अप्रतिष्ठः प्रजायते।
संवत्सरत्रयं सिञ्चेदश्वत्थं प्रतिवासरम्॥ १८
उद्वाहयेत् तमश्वत्थं स्वगृह्योक्तविधानतः।
तत्र संस्थापयेद्देवं विघ्नराजं सुपूजितम्॥ १९
दुष्टवादी खण्डितः स्यात् स वै दद्याद्विजातये।
रूप्यं पलद्वयं दुग्धं घटद्वयसमन्वितम्॥ २०
खल्वाटः परनिन्दावान् धेनुं दद्यात् सकाञ्चनाम्।
परोपहासकृत्काणः स गां दद्यात् समौक्तिकाम॥ २१
सभायां पक्षपाती च जायते पक्षघातवान्।
निष्कत्रयमितं हैम स दद्यात् सत्यवर्त्तिनाम्॥ २२
इति शातातपीये कर्म्मविपाके प्रकीर्णप्रायश्चित्तं नाम
तृतीयोऽध्यायः॥ ३॥

चतुर्थोऽध्यायः।

कुलघ्नो नरकस्यान्ते जायते विप्रहेमहृत्।
स तु स्वर्णशतं दद्यात् कृत्वा चान्द्रायणत्रयम्॥ १
औडुम्बरो ताम्रचौरो नरकान्ते प्रजायते।
प्राजापत्यं स कृत्वात्र ताम्रं पलशतं दिशेत्॥ २
कांस्यहारी च भवति पुण्डरीकसमन्वितः।
कांस्यं पलशतं दद्यादलङ्कृत्य द्विजातये॥ ३
रीतिहृत् पिङ्गलाक्षः स्यादुपोष्य हरिवासरम्।
रीतिं पलशतं दद्यादलङ्कृत्य द्विजं शुभम्॥ ४
मुक्ताहारी च पुरुषो जायते पिङ्गमूर्द्धजः।
मुक्ताफलशतं दद्यादुपोष्य स विधानतः॥ ५
त्रपुहारी च पुरुषो जायते नेत्ररोगवान्।
उपोष्य दिवसं सोऽपि दद्यात् पलशतं त्रपु॥ ६
सीसहारी च पुरुषो जायते शीर्षरोगवान्।
उपोष्य दिवसं दद्याद्घृतधेनुं विधानतः॥ ७
दुग्धहारी च पुरुषो जायते बहुमूत्रकः।
स दद्याद्दुग्धधेनुञ्च ब्राह्मणाय यथाविधि॥ ८
दधिचौर्य्येण पुरुषो जायते मदवान् यतः।
दधिधेनुः प्रदातव्या तेन विप्राय शुद्धये॥ ९
मधुचौरस्तु पुरुषो जायते नेत्ररोगवान्।
स दद्यान्मधुधेनुञ्च समुपोष्य द्विजातये॥ १०
इक्षोर्विकारहारी च भवेदुदरगुल्मवान्।
गुड़धेनुः प्रदातव्या तेन तद्दोषशान्तये॥ ११

लोहहारी च पुरुषः कर्बुराङ्गः प्रजायते।
लोहं पलशतं दद्यादुपोष्य स तु वासरम्॥ १२
तैलचौरस्तु पुरुषो भवेत् कण्ड्वादिपीड़ितः।
उपोष्य स तु विप्राय दद्यात् तैलघटद्वयम्॥ १३
आमान्नहरणाच्चैव दन्तहीनः प्रजायते।
स दद्यादश्विनौ हेमनिष्कद्वयविनिर्म्मितौ॥ १४
पक्वान्नहरणाच्चैव जिह्वारोगः प्रजायते।
गायत्र्याः स जपेल्लक्षं दशांशं जुहुयात् तिलैः॥ १५
फलहारी च पुरुषो जायते व्रणिताङ्गुलिः।
नानाफलानामयुतं स दद्याच्च द्विजन्मने॥ १६
ताम्बूलहरणाच्चैव श्वेतौष्ठः सम्प्रजायते।
सदक्षिणं प्रदद्याच्च विद्रुमस्य द्वयं वरम्॥ १७
शाकहारी च पुरुषो जायते नीललोचनः।
ब्राह्मणाय प्रदद्याद्वै महानीलमणिद्वयम्॥ १८
कन्दमूलस्य हरणात् ह्रस्वपाणिः प्रजायते।
देवतायतनं कार्य्यमुद्यानं तेन शक्तितः॥ १९
सौगन्धिकस्य हरणाद्दुर्गन्धाङ्गः प्रजायते।
स लक्षमेकं पद्मानां जुहुयाज्जातवेदसि॥ २०
दारुहारी च पुरुषः स्विन्नपाणिः प्रजायते।
स दद्याद्विदुषे शुद्धो काश्मीरजपलद्वयम्॥ २१
विद्यापुस्तकहारी च किल मूकः प्रजायते।
न्यायेतिहासं दद्यात् स ब्राह्मणाय सदक्षिणम्॥ २२
वस्त्रहारी भवेत् कुष्ठी सम्प्रदद्यात् प्रजापतिम्।
हेमनिष्कमितञ्चैव वस्त्रयुग्मं द्विजातये॥ २३

कर्णाहारी लोमशः स्यात् स दद्यात् कम्बलान्वितम्।
स्वर्णनिष्कमितं हेमवह्निं दद्याद्द्विजातये ॥ २४
पट्टसूत्रस्य हरणान्निर्लोमा जायते नरः।
तेन धेनुः प्रदातव्या विशुद्ध्यर्थं द्विजन्मने ॥ २५
औषधस्यापहरणे सूर्य्यावर्त्तः प्रजायते।
सूर्य्यायार्घ्यः प्रदातव्यो मासं देयञ्च काञ्चनम् ॥ २६
रत्नवस्त्रप्रवालादिहारी स्याद्रत्नवातवान्।
सवस्त्रां महिषीं दद्यान्मणिरागसमन्विताम ॥ २७
विप्ररत्नापहारी चाप्यनपत्यः प्रजायते।
तेन कार्य्यं विशुद्ध्यर्थं महारुद्रजपादिकम् ॥ २८
मृतवत्सोदितः सर्व्वो विधिरत्र विधीयते।
दशांशहोमः कर्त्तव्यः पलाशेन यथाविधि ॥ २९
देवस्वहरणाच्चैव जायते विविधो ज्वरः।
ज्वरो महाज्वरश्चैव रौद्रो वैष्णव एव च ॥ ३०
ज्वरे रौद्रं जपेत् कर्णे महारुद्रं महाज्वरे।
अतिरौद्रं जपेद्रौद्रे वैष्णवे तद्द्वयं जपेत् ॥ ३१
नानाविधद्रव्यचौरो जायते ग्रहणीयुतः।
तेनान्नोदकवस्त्राणि हेम देयञ्च शक्तितः ॥ ३२

इति शातातपीये कर्म्मविपाके स्तेयप्रायश्चित्तं नाम
चतुर्थोऽध्यायः ॥ ४ ॥

पञ्चमोऽध्यायः।

मातृगामी भवेद्यस्तु लिङ्गं तस्य विनश्यति।
चाण्डालीगमने चैव हीनकोषः प्रजायते॥ १
तस्य प्रतिक्रियां कर्त्तुं कुम्भमुत्तरतो न्यसेत्॥
कृष्णवस्त्रसमाच्छन्नं कृष्णमाल्यविभूषितम्॥ २
तस्योपरि न्यसेद्देवं कांस्यपात्रे धनेश्वरम्।
सुवर्णनिष्कषट्केन निर्म्मितं नरवाहनम्॥ ३
यजेत् पुरुषसूक्तेन धनदं विश्वरूपिणम्।
अथर्व्ववेदविद्विप्रो ह्याथर्व्वणं समाचरेत्॥ ४
सुवर्णपुत्रिकां कृत्वा निष्कत्रिंशतिमञ्जसया।
दद्याद्विप्राय सम्पूज्य निष्पापोऽहमिति ब्रुवन्॥ ५
धनीनामधिपो देवः शङ्करस्य प्रियः सखा।
सौम्याशाधिपतिः श्रीमान् मम पापं व्यपोहतु॥ ६
इमं मन्त्रं समुच्चार्य्य आचार्य्याय यथाविधि।
दद्याद्देवं हीनकोषे लिङ्गनाशे विशुद्धये॥ ७
गुरुजायाभिगमनान्मूत्रकृच्छ्रः प्रजायते।
तेनापि निष्कृतिः कार्य्या शास्त्रदृष्टेन कर्म्मणा॥ ८
स्थापयेत् कुम्भमेकन्तु पश्चिमायां शुभे दिने।
नीलवस्त्रसमाच्छन्नं नीलमाल्यविभूषितम्॥ ९
तस्योपरि न्यसेद्देवं ताम्रपात्रे प्रचेतसम्।
सुवर्णनिष्कषट्केन निर्म्मितं यादसाम्पतिम्॥ १०
यजेत् पुरुषसूक्तेन वरुणं विश्वरूपिणम्।
सामविद्ब्राह्मणस्तत्र सामवेदं समाचरेत्॥ ११

सुवर्णपुत्रिकां कृत्वा निष्कविंशतिसङ्ख्यया।
दद्याद्विप्राय सम्पूज्य निष्पापोऽहमिति ब्रुवन्॥ १२
यादसामधिपो देवो विश्वेषामपि पावनः।
संसाराब्धौ कर्णधारो वरुणः पावनोऽस्तु मे॥ १३
इमं मन्त्रं समुच्चार्य्य आचार्य्याय यथाविधि।
दद्याद्देवमलङ्कृत्य मूत्रकृच्छ्रप्रशान्तये॥ १४
स्वसुतागमने चैव रक्तकुष्ठं प्रजायते।
भगिनीगमने चैव पीतकुष्ठं प्रजायते॥ १५
तस्य प्रतिक्रियां कर्त्तुं पूर्व्ववतः कलसं न्यसेत्।
पीतवस्त्रसमाच्छन्नं पीतमाल्यविभूषितम्॥ १६
तस्योपरि न्यसेत् स्वर्णपात्रे देवं सुरेश्वरम्।
सुवर्णनिष्कषट्केन निर्म्मितं वज्रधारिणम्॥ १७
यजेत् पुरुषसूक्तेन वासवं विश्वरूपिणम्।
यजुर्व्वेदं तत्र साम ऋग्वेदञ्च समाचरेत्॥ १८
सुवर्णपुत्रिकां कृत्वा सुवर्णदशकेन तु।
दद्याद्विप्राय सम्पूज्य निष्पापोऽहमिति ब्रुवन्॥ १९
देवानामधिपो देवो वज्री विष्णुनिकेतनः।
शतयज्ञः सहस्राक्षः पापं मम निकृन्ततु॥ २०
इमं मन्त्रं समुच्चार्य्य आचार्य्याय यथाविधि।
दद्याद्देवं सहस्राक्षं स पापस्यापनुत्तये॥ २१
भ्रातृभार्य्याभिगमनाद्गलत्कुष्ठं प्रजायते।
स्ववधूगमने चैव कृष्णकुष्ठं प्रजायते॥ २२
तेन कार्य्यं विशुद्ध्यर्थं प्रागुक्तस्यार्द्धमेव हि।
दशांशहोमः सर्व्वत्र घृताक्तैः क्रियते तिलैः॥ २३

यदगम्याभिगमनाज्जायते ध्रुवमण्डलम् ।
कृत्वा लोहमयीं धेनुं तिलषष्टिप्रमाणतः ॥ २४
कार्पासभारसंयुक्तां कांस्यदोहां सवत्सिकाम्
दद्याद्विप्राय विधिवदिमं मन्त्रमुदीरयेत् ।
सुरभी वैष्णवी माता मम पापं व्यपोहतु ॥ २५
तपस्विनीसङ्गमने जायते चाश्मरीगदः ।
स तु पापविशुद्ध्यर्थं प्रायश्चित्तं समाचरेत् ॥ २६
दद्याद्विप्राय विदुषे मधुधेनुं यथोदितम् ।
तिलद्रोणशतञ्चैव हिरण्येन समन्वितम् ॥ २७
पितृस्वस्रभिगमनाद्दक्षिणांशव्रणी भवेत् ।
तेनापि निष्कृतिः कार्य्या अजादानेन यत्नतः ॥ २८
मातुलान्यान्तु गमने पृष्ठकुब्जः प्रजायते ।
कृष्णाजिनप्रदानेन प्रायश्चित्तं समाचरेत् ॥ २९
मातृष्वस्रभिगमने वामाङ्गे व्रणवान् भवेत् ।
तेनापि निष्कृतिः कार्य्या सम्यग्दानप्रदानतः ॥ ३०
मृतभार्य्याभिगमने मृतभार्य्यः प्रजायते ।
तत्पातकविशुद्ध्यर्थं द्विजमेकं विवाहयेत् ॥ ३१
सगोत्रस्त्रीप्रसङ्गेन जायते च भगन्दरः ।
तेनापि निष्कृतिः कार्य्या महिषीदानयत्नतः ॥ ३२
तपस्विनीप्रसङ्गेन प्रमेही जायते नरः ।
मासं रुद्रजपः कार्य्यो दद्याच्छक्त्या च काञ्चनम् ॥ ३३
दीक्षितस्त्रीप्रसङ्गेन जायते दुष्टरक्तदृक् ।
स पातकविशुद्ध्यर्थं प्राजापत्यद्वयं चरेत् ॥ ३४

स्वजातिजायागमने जायते हृदयव्रणी ।
तत्पापस्य विशुद्ध्यर्थं प्राजापत्यद्वयं चरेत् ॥ ३५
पशुयोनौ च गमने मूत्राघातः प्रजायते ।
तिलपात्रद्वयश्चैव दद्यादात्मविशुद्धये ॥ ३६
अश्वयानौ च गमनाद् गुदस्तम्भ प्रजायते ।
सहस्रकमलस्नानं मासं कुर्य्यात् शिवस्य च ॥ ३७
एते दोषा नराणां स्युर्नरकान्ते न संशयः ।
स्त्रीणामपि भवन्त्येते तत्तत्पुरुषसङ्गमात् ॥ ३८

इति शातातपीये कर्म्मविपाकेऽगम्यागमनप्रायश्चित्तं नाम पञ्चमोऽध्यायः ॥ ५ ॥

षष्ठोऽध्यायः ।

अश्वशूकरशृङ्गाद्रिद्रुमादिशकटेन च ।
भृग्वग्निदारुणास्त्राश्मविषोद्बन्धनजैर्मृताः ॥ १
व्याघ्राहिगजभूपालचौरवैरिवृकाहताः ।
काष्ठशय्यामृता ये च शौचसंस्कारवर्ज्जिताः ॥ २
विसूचिकाश्वकवलदवातीसारतो मृताः ।
शाकिन्यादिग्रहैर्ग्रस्ता विद्युत्पातहताश्च ये ॥ ३
अस्पृश्या अपवित्राश्च पतिताः पुत्रवर्ज्जिताः ।
पञ्चाशीत् प्रकारैश्च नाप्नुवन्ति गतिं मृताः ॥ ४
पित्राद्याः पिण्डभाजः स्युस्त्रयो लेपभुजस्तथा ।
ततो नान्दीमुखाः प्रोक्तास्त्रयोऽप्यश्रुमुखास्त्रयः ॥ ५

द्वादशैते पितृगणास्तर्पिताः सन्ततिप्रदाः।
गतिहीनाः सुतादीनां सन्ततिं नाशयन्ति ते॥ ६
दश व्याघ्रादिनिहता गर्भं विघ्नन्त्यमी क्रमात्।
द्वादशाश्वादिनिहता आकर्षन्ति च बालकम्॥ ७
विषादिनिहता घ्नन्ति दशसु द्वादशस्वपि।
वर्षैकबालकं कुर्य्यादनपत्योऽनपत्यताम्॥ ८
व्याघ्रेण हन्यते यस्तुः कुमारीगमनेन च।
शिखदश्चैव सर्पेण गजेन नृपदुष्टकृत्॥ ९
राज्ञा राजकुमारघ्नश्चोरेण पशुहिंसकः।
वैरिणा मित्रभेदी च वकद्वारित्तवृकेण तु॥ १०
गुरुघाती च शय्यायां मत्सरी शौचवर्ज्जितः।
द्रोही संस्काररहितः शुना निक्षेपहारकः॥ ११
नरो विहन्यतेऽरण्ये शूकरेण च पाशिकः।
क्रिमिभिः कृतवासाश्च क्रामिणा च निकृन्तनः॥ १२
शृङ्गिणा शङ्करद्रोही शकटेन च सूचकः।
भृगुणा मेदिनीचौरो वह्निना यज्ञहानिकृत्॥ १३
दवेन दक्षिणाचौरः शस्त्रेण श्रुतिनिन्दकः।
अश्मना द्विजनिन्दाकृद्विषेण कुमतिप्रदः॥ १४
उद्बन्धनेन हिंस्रः स्यात् सेतुभेदी जलेन तु।
क्रिमिणा राजदन्तघ्नदतीसारेण लौहहृत्॥ १५
शाकिन्याद्यैश्च म्रियते सदर्पकार्य्यकारकः।
अनध्यायेऽप्यधीयानो म्रियते विद्युता तथा॥ १६
अस्पृश्यस्पर्शसङ्गी च वस्तुमाश्रित्य शास्त्रहृत्।
पतितो मद्यविक्रेतानपत्यो द्विजवस्त्रहृत्॥ १७

अथ तेषां क्रमेणैव प्रायश्चित्तं विधयते।

कारयेन्निष्कमात्रन्तु पुरुषं प्रेतरूपिणम्॥ १८

चतुर्भुजं दण्डहस्तं महिषासनसंस्थितम्।

पिष्टैः कृष्णतिलैः कुर्य्यात् पिण्डं प्रस्थप्रमाणतः॥ १९

मध्वाज्यशर्करायुक्तं स्वर्णकुण्डलसंयुतम्।

अकालमूलं कलसं पञ्चपल्लवसंयुतम्॥ २०

कृष्णवस्त्रसमाच्छन्नं सर्व्वौषधिसमन्वितम्।

तस्योपरि न्यसेद्देवं पात्रं धान्यफलैर्युतम्॥ २१

सप्तधान्यन्तु सफलं तत्र तत् सफलं न्यसेत्।

कुम्भोपरि च विन्यस्य पूजयेत् प्रेतरूपिणम्॥ २२

कुर्य्यात् पुरुषसूक्तेन प्रत्यहं दुग्धतर्पणम्।

षडङ्गञ्च जपेद्रुद्रं कलसे तत्र वेदवित॥ २३

यमसूक्तेन कुर्व्वीत यमपूजादिकं तथा।

गायत्र्याश्चैव कर्त्तव्यो जपः स्वात्मविशुद्धये॥ २४

ग्रहशान्तिकपूर्व्वञ्च दशांशं जुहुयात् तिलैः।

अमुकनामगोत्राय प्रेताय सतिलोदकम्॥ २५

प्रदद्यात् पितृतीर्थेन पिण्डं मन्त्रमुदीरयेत्।

इमं तिलमयं पिण्डं मधुसर्पिःसमन्वितम्॥ २६

ददामि तस्मैः प्रेताय यः पीड़ां कुरुते मम।

सजलान् कृष्णकलसांस्तिलपात्रसमन्वितान्॥ २७

द्वादश प्रेतमुद्दिश्य दद्यादेकञ्च विष्णवे।

ततोऽभिषिञ्चेदाचार्य्यो दम्पतीकलसोदकैः॥ २८

शुचिर्व्विरायुधधरो मन्त्रैर्व्वरुणदैवतैः।

यजमानस्ततो दद्यादाचार्य्याय सदक्षिणाम्॥ २९

ततो नारायणवलिः कर्त्तव्यः शास्त्रनिश्चयात् ।
एष साधारणविधिरगतीनामुदाहृतः ॥ ३०
विशेषस्तु पुनर्ज्ञेयो व्याघ्रादिनिहतेष्वपि ।
व्याघ्रेण निहते प्रेते परकन्यां विवाहयेत् ॥ ३१
सर्पदंशे नागबलिर्देयः सर्व्वेषु काञ्चनम् ।
चतुर्निष्कमितं हैमगजं दद्याद्गजैर्हते ॥ ३२
राज्ञा विनिहते दद्यात् पुरुषन्तु हिरण्मयम् ।
चौरेण निहते धेनुं वैरिणा निहते वृषम् ॥ ३३
वृकेन निहते दद्याद्यथाशक्ति च काञ्चनम् ।
शय्यामृते प्रदातव्या शय्या तूलीसमन्विता ॥ ३४
निष्कमात्रसुवर्णस्य विष्णुना समधिष्ठिता ।
शौचहीने मृते चैव द्विनिष्कस्वर्णजं हरिम् ॥ ३५
संस्कारहीने च मृते कुमारञ्च विवाहयेत् ।
शुना हते च निक्षेपं स्थापयेद्विजशान्तितः ॥ ३६
शूकरेण हते दद्यान्महिषं दक्षिणान्वितम् ।
कृमिभिश्च मृते दद्याद्गोधूमान् द्विजातये ॥ ३७
शृङ्गिणा च हते दद्याद्वृषभं वस्त्रसंयुतम् ।
शकटेन मृते दद्यादश्वं सोपस्करान्वितम् ॥ ३८
भृगुपाते मृते चैव प्रदद्याद्धान्यपर्व्वतम् ।
आत्मना निहते दद्यादुपानहं स्वशक्तितः ॥ ३९
दवेन निहते चैव कर्त्तव्या सदने सभा ।
शस्त्रेण निहते दद्यान्महिषीं दक्षिणान्विताम् ॥ ४०
अश्मना निहते दद्यात् सवत्सां गां पयस्विनीम् ।
विषेण च मृते दद्यान्मेदिनीं क्षेत्रसंयुताम् ॥ ४१

उद्बन्धनमृते चापि प्रदद्याद्गां पयस्विनीम्।
मृते जलेन वरुणं हैमं दद्यात्त्रिनिष्ककम्॥ ४२
वृक्षं वृक्षहते दद्यात् सौवर्णं स्वर्णसंयुतम्।
अतीसारमृते लक्षं गायत्र्याः संयतो जपेत्॥ ४३
शाकिन्यादिमृते चैवं जपेद्रुद्रं यथोचितम्।
विद्युत्पातेन निहते विद्यादानं समाचरेत्॥ ४४
अस्पर्शे च मृते कार्यं वेदपारायणं तथा।
सच्छास्त्रपुस्तकं दद्याद्दान्तमाश्रित्य संस्थिते॥ ४५
पातित्येन मृते कुर्यात् प्राजापत्यानि षोडश।
मृते चापत्यरहिते कृच्छ्राणां नवतिश्चरेत्॥ ४६
निष्कत्रयमितस्वर्णं दद्यादश्वं हयाहते।
कपिना निहते दद्यात् कपिं कनकनिर्मितम्॥ ४७
विसूचिकामृते स्वादु भोजयेच्च शतं द्विजान्।
तिलधेनुः प्रदातव्या कण्ठेऽन्नकवले मृते॥ ४८
केशरोगमृते चापि अष्टौ कृच्छ्रान् समाचरेत्।
एवं कृते विधानेन विदध्यादौर्ध्वदैहिकम्॥ ४९
ततः प्रेतत्वनिर्मुक्ताः पितरस्तर्पितास्तथा।
दद्युः पुत्रांश्च पौत्रांश्च आयुरारोग्यसम्पदः॥ ५०
इति शातातपप्रोक्तो विपाकः कर्मणामयम्।
शिष्याय शरभङ्गाय विनयात् परिपृच्छते॥ ५१

इति शातातपीये कर्मविपाकेऽगतिप्रायश्चित्तं नाम षष्ठोऽध्यायः॥ ६॥

लिखितसंहिता।

इष्टापूर्त्तौ तु कर्त्तव्यौ ब्राह्मणेन प्रयत्नतः।
इष्टेन लभते स्वर्गं पूर्त्ते मोक्षमवाप्नुयात्॥ १
एकाहमपि कर्त्तव्यं भूमिष्ठमुदकं शुभम्।
कुलानि तारयेत् सप्त यत्र गौर्वितृषा भवेत्॥ २
भूमिदानेन ये लोका गोदानेन च कीर्त्तिताः।
तान् लोकान् प्राप्नुयान्मर्त्त्यः पादपानां प्ररोपणे॥ ३
वापीकूपतड़ागानि देवतायतनानि च।
पतितान्युद्धरेद्यस्तु स पूर्त्तफलमश्नुते॥ ४
अग्निहोत्रं तपः सत्यं वेदानाञ्चैव पालनम्।
आतिथ्यं वैश्वदेवश्च इष्टमित्यभिधीयते॥ ५
इष्टापूर्त्ते द्विजातीनां सामान्यो धर्म्म उच्यते।
अधिकारी भवेच्छूद्रः पूर्त्ते धर्म्मे न वैदिके॥ ६
यावदस्थि मनुष्यस्य गङ्गातोयेषु तिष्ठति।
तावद्वर्षसहस्राणि स्वर्गलोके महीयते॥ ७
देवतानां पितॄणाञ्च जले दद्याज्जलाञ्जलिम्।
असंस्कृतमृतानाञ्च स्थले दद्याज्जलाञ्जलिम्॥ ८
एकादशाहे प्रेतस्य यस्य चोत्सृज्यते वृषः।
मुच्यते प्रेतलोकात्तु पितृलोकं स गच्छति॥ ९
एष्टव्या बहवः पुत्त्रा यद्येकोऽपि गयां व्रजेत्।
यजेत वाश्वमेधेन नीलं वा वृषमुत्सृजेत्॥ १०

वाराणस्यां प्रविष्टस्तु कदाचिन्निष्क्रमेद्यदि ।
हसन्ति तस्य भूतानि अन्योऽन्यं करताड़नैः ॥ ११
गयाशिरे तु यत्किञ्चिन्नाम्ना पिण्डन्तु निर्व्वपेत् ।
नरकस्थो दिवं याति स्वर्गस्थो मोक्षमाप्नुयात् ॥ १२
आत्मना वा परस्यापि गयाक्षेत्रे यतस्ततः ।
यन्नाम्ना पातयेत् पिण्डं तं नयेद्ब्रह्म शाश्वतम् ॥ १३
लोहिता यस्तु वर्णेन शङ्खवर्णखुरस्तथा ।
लाङ्गुलशिरसोश्चैव स वै नीलवृषः स्मृतः ॥ १४
नवश्राद्धं त्रिपक्षे च द्वादशश्चैव मासिकम् ।
षण्मासौ चाब्दिकश्चैव श्राद्धान्येतानि षोड़श ॥ १५
यस्यैतानि न कुर्व्वीत एकोद्दिष्टानि षोड़श ।
पिशाचत्वं स्थिरं तस्य दत्तैः श्राद्धशतैरपि ॥ १६
सपिण्डीकरणादूर्द्धं प्रतिसंवत्सरं द्विजः ।
मातापित्रोः पृथक् कुर्य्यादेकोद्दिष्टं मृतेऽहनि ॥ १७
वर्षे वर्षे तु कर्त्तव्यं मातापित्रोस्तु सन्ततम् ।
अदैव भोजयेच्छ्राद्धं पिण्डमेकन्तु निर्व्वपेत् ॥ १८
संक्रान्तावुपरागे च पर्व्वस्वपि महालये ।
निर्व्वाप्यास्तु त्रयः पिण्डा एकतस्तु क्षयेऽहनि ॥ १९
एकोद्दिष्टं परित्यज्य पार्व्वणं कुरुते द्विजः ।
अकृतं तद्विजानीयात् स नाम पितृघातकः ॥ २०
अमावस्यां क्षयो यस्य पितृपक्षेऽथवा यदि ।
सपिण्डीकरणादूर्द्धं तस्योक्तः पार्व्वणो विधिः ॥ २१
त्रिदण्डग्रहणादेव प्रेतत्वं नैव जायते ।
अहन्येकादशे प्राप्ते पार्व्वणन्तु विधीयते ॥ २२

यस्य संवत्सरादर्व्वाक् सपिण्डीकरणं स्मृतम्।
प्रत्यहं तत्सोदकुम्भं दद्यात् संवत्सरं द्विजः॥ २३
पत्या चैकेन कर्त्तव्यं सपिण्डीकरणं स्त्रियाः।
पितामह्यापि तत्तस्मिन् सत्येवन्तु चयेऽहनि॥ २४
तस्यां सत्यां प्रकर्त्तव्यं तस्या श्वश्रूति निश्चितम्॥ २५
विवाहे चैव निर्व्वृत्ते चतुर्थेऽहनि रात्रिषु।
एकत्वं सा गता भर्त्तुः पिण्डे गोत्रे च सूतके॥ २६
स्वगोत्राद्भ्रश्यते नारी उद्वाहात् सप्तमे पदे।
भर्त्तृगोत्रेण कर्त्तव्यं दानं पिण्डोदकक्रिया॥ २७
द्विमातुः पिण्डदानन्तु पिण्डे पिण्डे द्विनामतः।
षण्णां देयास्त्रयः पिण्डा एवं दाता न मुह्यति॥ २८
अथ चेन्मन्त्रविद्युक्तः शारीरैः पङ्क्तिदूषनैः।
अदोषं तत् यमः प्राह पङ्क्तिपावन एव सः॥ २९
अग्नौकरणशेषन्तु पितृपात्रे प्रदापयेत्।
प्रतिपाद्य पितृणाञ्च न दद्याद्वैश्वदेविके॥ ३०
अनाग्निको यदा विप्रः श्राद्धं करोति पार्व्वणम्।
तत्र मातामहानाञ्च कर्त्तव्यमभयं सदा॥ ३१
अपुत्रा ये मृताः केचित् पुरुषा वा स्त्रियोऽपि वा।
तेभ्य एव प्रदातव्यमेकोद्दिष्टं न पार्व्वणम्॥ ३२
यस्मिन् राशिगते सूर्य्ये विपत्तिः स्याद्द्विजन्मनः।
तस्मिन्नहनि कर्त्तव्यं दानं पिण्डोदकक्रिया॥ ३३
वत्सरद्वराभिषेकादि कर्त्तव्यमधिकेन तु।
अधिमासे तु पूर्व्वं स्याच्छ्राद्धं संवत्सरादपि॥ ३४

स एव ज्ञेयोद्दिष्टस्य येन केन तु कर्म्मणा।
अभिधानान्तरं कार्य्यं तत्रैवाङ्गःकृतं भवेत्॥ २५
शालाग्नौ पचते अन्नं लौकिकेनापि नित्यशः।
यस्मिन्नेव पचेदन्नं तस्मिन् होमो विधीयते॥ २६
वैदिके लौकिके वापि नित्यं हुत्वा ह्यतन्द्रितः।
वैदिके स्वर्गमाप्नोति लौकिके हन्ति किल्बिषम्॥ २७
अग्नौ व्याहृतिभिः पूर्व्वं हुत्वा मन्त्रैस्तु शाकलैः।
संविभागन्तु भूतेभ्यस्ततोऽश्नीयादनग्निमान्॥ २८
उच्छेषणन्तु नात्तिष्ठेद्यावद्विप्रविसर्ज्जनम्।
ततो गृहबलिं कुर्य्यादिति धर्म्मो व्यवस्थितः॥ २९
दर्भाः कृष्णाजिनं मन्त्रा ब्राह्मणाश्च विशेषतः।
नैते निर्म्माल्यतां यान्ति यान्त्रव्यास्ते पुनः पुनः॥ ४०
पानमाचमनं कुर्य्यात् कुशपाणिः सदा द्विजः।
भुक्ता नोच्छिष्टतां याति एष एव विधिः सदा॥ ४१
पान आचमने चैव तर्पणे दैविके सदा।
कुशहस्तो न दुष्येत यथा पाणिस्तथा कुशः॥ ४२
वामपाणौ कुशान् कृत्वा दक्षिणेन उपस्पृशेत्।
विनाचमन्ति ये मूढा रुधिरेणाचमन्ति ते॥ ४३
नीवीमध्येषु ये दर्भा ब्रह्मसूत्रेषु ये कृताः।
पवित्रांस्तान् विजानीयाद्यथा कायस्तथा कुशाः॥ ४४
पिण्डे कृतास्तु ये दर्भा यैः कृतं पितृतर्पणम्।
मूत्रोच्छिष्टपुरीषञ्च तेषां त्यागो विधीयते॥ ४५
देवपूर्व्वन्तु यच्छ्राद्धमदेवञ्चापि यद्भवेत्।
ब्रह्मचारी भवेत् तत्र कुर्य्याच्छ्राद्धन्तु पैतृकम्॥ ४६

मातुः श्राद्धन्तु पूर्व्वं पितृणां तदनन्तरम्।
ततो मातामहानाञ्च वृद्धौ श्राद्धत्रयं स्मृतम्॥ ४७
क्रतुर्दक्षो वसुः सत्यः कालकामौ धुरिलोचनौ।
पुरूरवामाद्रवाश्च विश्वेदेवाः प्रकीर्त्तिताः॥ ४८
आगच्छन्तु महाभागा विश्वेदेवा महाबलाः।
ये यत्र विहिताः श्राद्धे सावधाना भवन्तु ते॥ ४८
इष्टिश्राद्धे क्रतुर्दक्षो वसुः सत्यश्च दैविके।
कालः कामोऽग्निकार्य्येषु अम्बरे धुरिलोचनौ।
पुरूरवा माद्रवाश्च पार्व्वणेषु नियोजयेत्॥ ५०
यस्यास्तु न वेद्भ्राता न विज्ञायेत वा पिता।
नोपयच्छेत तां प्राज्ञः पुत्रिकाकर्म्मशङ्कया॥ ५१
अभ्रातृकां प्रदास्यामि तुभ्यं कन्यामलङ्कृताम्।
अस्यां यो जायते पुत्रः स मे पुत्रो भविष्यति॥ ५२
मातुः प्रथमतः पिण्डं निर्व्वपेत् पुत्रिकासुतः।
द्वितीयन्तु पितुस्तस्यास्तृतीयं तत्पितुः पितुः॥ ५३
मृण्मयेषु च पात्रेषु श्राद्धे यो भोजयेत् पितॄन्।
अन्नदाता पुरोधाश्च भोक्ता च नरकं व्रजेत्॥ ५४
अलाभे मृण्मयं दद्यादनुज्ञातस्तु तैर्द्विजैः।
घृतेन प्रोक्षणं कार्य्यं मृदः पात्रं पवित्रकम्॥ ५५
श्राद्धं कृत्वा परश्राद्धे यस्तु भुञ्जीत विह्वलः।
पतन्ति पितरस्तस्य लुप्तपिण्डोदकक्रियाः॥ ५६
श्राद्धं दत्त्वा च भुक्त्वा च अध्वानं योऽधिगच्छति।
भवन्ति पितरस्तस्य तन्मासं पांशुभोजनाः॥ ५७

पुनर्भोजनमध्वानं भारध्ययनमैथुनम्।
दानं प्रतिग्रहं होमं श्राद्धं कृत्वाष्ट वर्ज्जयेत्॥ ५८
अध्वगामी भवेदश्वः पुनर्भोक्ता च वायसः।
कर्म्मकृज्जायते दासः स्त्रीगमने च शूकरः॥ ५९
दशकृत्वः पिबेदापः सावित्र्या चाभिमन्त्रिताः।
ततः सन्ध्यामुपासीत शुध्येत तदनन्तरम्॥ ६०
आर्द्रवासास्तु यत् कुर्य्याद्वहिर्जानु च यत्कृतम्।
सर्व्वं तन्निष्फलं कुर्य्याज्जपहोमप्रतिग्रहम्॥ ६१
चान्द्रायणं नवश्राद्धे पराको मासिके तथा।
पक्षत्रये तु कृच्छ्रं स्यात् षण्मासे कृच्छ्रमेव च॥ ६२
ऊनाब्दिके त्रिरात्रं स्यादेकाहः पुनराब्दिके।
शावे मासन्तु भुक्त्वा वा पादकृच्छ्रं विधीयते॥ ६३
सर्पविप्रहतानाञ्च शृङ्गिदंष्ट्रिसरीसृपैः।
आत्मनस्त्यागिनाञ्चैव श्राद्धमेषां न कारयेत्॥ ६४
गोभिर्हतं तथोद्बद्धं ब्राह्मणेन तु घातितम्।
तं स्पृशन्ति च ये विप्रा गोऽजाश्वाश्च भवन्ति ते॥ ६५
अग्निदाता तथा चान्यः पाशच्छेदकराश्च ये।
तप्तकृच्छ्रेण शुध्यन्ति मनुराह प्रजापतिः॥ ६६
त्र्यहमुष्णं पिबेदापस्त्र्यहमुष्णं पयः पिबेत्।
त्र्यहमुष्णं घृतं पीत्वा वायुभक्षो दिनत्रयम्॥ ६७
गोभूहिरण्यहरणे स्त्रीणां क्षेत्रगृहस्य च।
यमुद्दिश्य त्यजेत् प्राणांस्तमाहुर्ब्रह्मघातकम्॥ ६८
उद्यताः सह धावन्तो यद्येको धर्म्मघातकः।
सर्व्वे ते शुद्धिमृच्छन्ति स एको ब्रह्मघातकः॥ ६९

पतितान्नं यदा भुङ्क्ते भुङ्क्ते चाण्डालवेश्मनि।
स मासार्द्धं चरेद्वारि मासं कामकृतेन तु॥ ७०
येनेन पतितेनैव स्पृष्टं स्नानं विधीयते।
तेनैवोच्छिष्टसंस्पृष्टः प्राजापत्यं समाचरेत्॥ ७१
ब्रह्महा च सुरापायी स्तेयी च गुरुतल्पगः।
महान्ति पातकान्याहुस्तत्संसर्गी च पञ्चमः॥ ७२
स्नेहाद्वा यदि वा लोभाद्भयादज्ञानतोऽपि वा।
कुर्व्वन्त्यनुग्रहं ये च तत्पापं तेषु गच्छति॥ ७३
उच्छिष्टोच्छिष्टसंस्पृष्टा ब्राह्मणस्तु कदाचन।
तत्क्षणात् कुरुते स्नानमाचमेन शुचिर्भवेत्॥ ७४
कुब्जवामनषण्डेषु गद्गदेषु जड़ेषु च।
जात्यन्धे बधिरे मूके न दोषः परिवेदने॥ ७५
क्लीवे देशान्तरस्थे च पतिते व्रजितेऽपि वा।
योगशास्त्राभियुक्ते च न दोषः परिवेदने॥ ७६
पूरणे कूपवापीनां वृक्षच्छेदनपातने।
विक्रीणीत गजञ्चाश्वं गोवधं तस्य निर्द्दिशेत्॥ ७७
पादेऽङ्गरोमवपनं द्विपादे श्मश्रु केवलम्।
तृतीयेतु शिखावर्ज्जं चतुर्थे तु शिखावपः॥ ७८
चाण्डालोदकसंस्पर्शे स्नानं येन विधीयते।
तेनैवोच्छिष्टसंस्पृष्टः प्राजापत्यं समाचरेत्॥ ७९
चाण्डालघटभाण्डस्थं यत्तोयं पिवते द्विजः।
तत्क्षणात् क्षिपते यस्तु प्राजापत्यं समाचरेत्॥ ८०
यदि नोत्क्षिप्यते तोयं शरीरे तस्य जीर्य्यति।
प्राजापत्यं न दातव्यं कृच्छ्रं सान्तपनं चरेत्॥ ८१

चरेत् सान्तपनं विप्रः प्राजापत्यन्तु क्षत्रियः।
तदर्द्धन्तु चरेद्वैश्यः पादं शूद्रे तु दापयेत्॥ ८२
रजस्वला यदा स्पृष्टा शुना शूकरवायसैः।
उपोष्य रजनीमेकां पञ्चगव्येन शुध्यति॥ ८३
अज्ञानतः स्नातमात्रमा नाभेस्तु विशेषतः।
अत ऊर्द्ध्वं त्रिरात्रं स्यात्तदीयस्पर्शने मतम्॥ ८४
बालश्चैव दशाहे तु पञ्चत्वं यदि गच्छति।
सद्य एव विशुध्येत नाशौचं नोदकक्रिया॥ ८५
शावसूतक उत्पन्ने सूतकन्तु सदा भवेत्।
शावेन शुध्यते सूतिर्न सूतिः शावशोधिनी॥ ८६
षष्ठेन शुद्ध्यतेकाहं पञ्चमे द्र्यहमेव तु।
चतुर्थे सप्तरात्रं स्यात् त्रिपुरुषे दशमेऽहनि॥ ८७
मरणारब्धमाशौचं संयोगो यस्य नाग्निभिः।
आ दाहात्तस्य विज्ञेयं यस्य वैतानिको विधिः॥ ८८
आममांसं घृतं क्षौद्रं स्नेहाश्च फलसम्भवाः।
अन्त्यभाण्डस्थिता ह्येते निष्क्रान्ताः शुचयः स्मृताः॥ ८९
मार्ज्जनीरजमाशक्ते स्नानवस्त्रघटोदके।
नवाम्भसि तथा चैव हन्ति पुण्यं दिवाकृतम्॥ ९०
दिवा कपित्थच्छायायां रात्रौ दधिषु शक्तुषु।
धात्रीफलेषु सर्व्वत्र अलक्ष्मीर्व्वसते सदा॥ ९१
यत्र यत्र च सङ्कीर्णमात्मानं मन्यते द्विजः।
तत्र तत्र तिलैर्होमं गायत्र्यष्टशतं जपेत्॥ ९२